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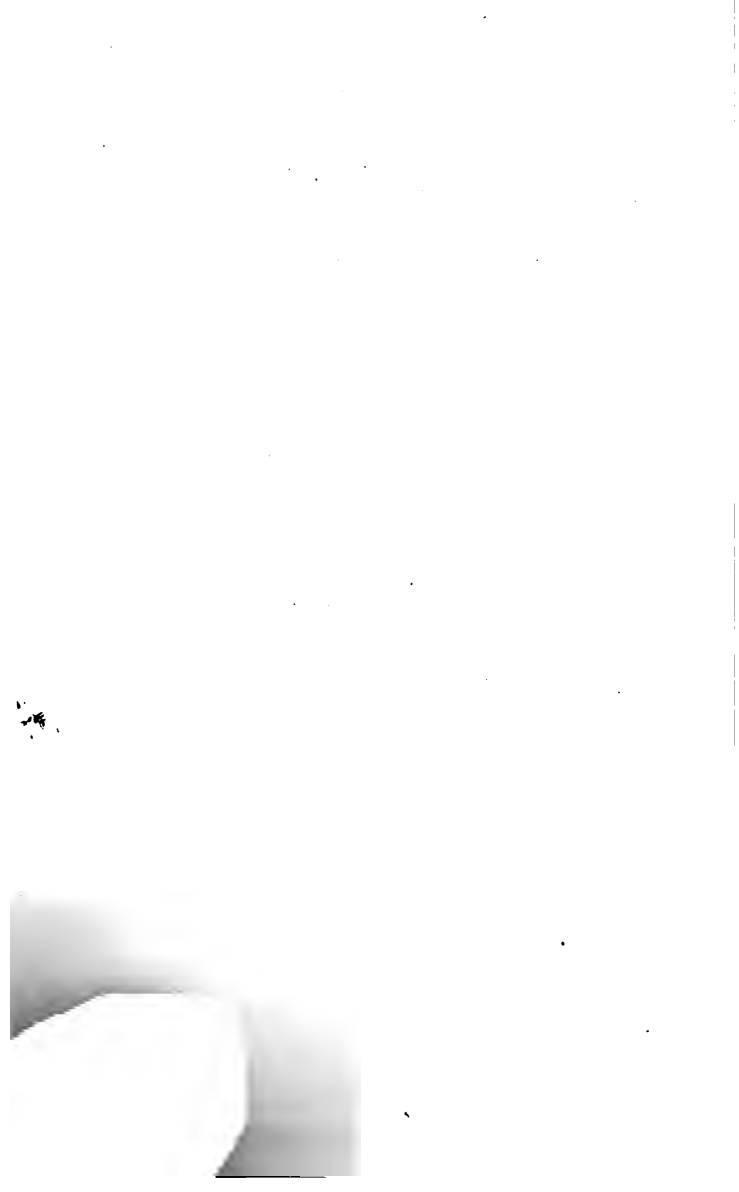
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A
GUIDE TO GREEK

FOR BEGINNERS;

OR,

INITIA GRÆCA:

ON THE PLAN OF THE

INITIA LATINA.

BY

THE REV. WILLIAM CROSS,

OF QUEEN'S COLLEGE, CAMBRIDGE;

CURATE OF ALVERTHORPE; SECOND MASTER IN THE

WEST RIDING PROPRIETARY SCHOOL, WAKEFIELD;

AND CO-EDITOR WITH THE REV. J. EDWARDS, M.A., OF THE

"INITIA LATINA," "ORAL EXERCISES," ETC.



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1843.



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ADVERTISEMENT.

ENCOURAGED by the very favourable reception given to the "Initia Latina; or, Guide to Latin for Beginners," edited by himself and the Rev. J. Edwards, M. A., Second Master of King's College School, London, the Editor of the present work ventures to lay it before the public, in the hope that, as it is constructed upon the plan of the former, it will be found as useful as that, and well calculated to afford to the young student an important aid in his first efforts at Greek construing. To those who are not acquainted with the "Initia Latina," it may be proper to observe, that it is so arranged as to avoid all anticipation; and by frequent repetition of the same phrases, to impress upon the pupil that which he has already learned.

In the present work, as in the "Initia Latina," it has been the aim of the Editor to combine the fullest instruction with the greatest simplicity of arrangement. It is therefore divided into three parts or

courses. The First Part contains copious and carefully arranged exercises on the declinable parts of speech, particular attention being given to the verbs, the arrangement of which, and the assistance afforded in the notes that follow, will, it is presumed, be found to ensure to the pupil a competent knowledge of that difficult portion of the beginner's task. The Second and Third Parts illustrate Syntax; the former pointing out the agreement subsisting between the Greek and Latin constructions, and confining itself chiefly to those rules which are common to both languages; while the latter exhibits the leading peculiarities of the Greek. As in the "Initia Latina," the Vocabulary of Part I. has been classified and prefixed, for the purpose of being (at the discretion of the teacher) committed to memory by the pupil, before he enters upon the Exercises. In the "Observations," such assistance is given as seemed calculated to relieve the diligent pupil, without encouraging the inattentive,—to render the lessons easy and pleasant, but not to remove the necessity for attention and diligence, without the exercise of which no pupil can hope, under any system of instruction, to acquire a knowledge of Greek.

Wakefield, Sept. 1843.

VOCABULARY.

PART I.—SUBSTANTIVES.

Obs.—The gender of the nouns is denoted by the article subjoined.

A

Ἄβουλία, ας, ἡ, *rashness*.
 Ἀγαλμα, ατος, τὸ, *a statue*.
 Ἀγάπη, ης, ἡ, *love*.
 Ἀγγελος, ου, ὁ, and ἡ, *a messenger, an angel*.
 Ἀγρός, οὔ, ὁ, *a field, the country*.
 Ἀγών, ὤνος, ὁ, *a contest*.
 Ἀδελφή, ἥς, ἡ, *a sister*.
 Ἀδελφός, οὔ, ὁ, *a brother*.
 Ἀδης, ου, ὁ, *the infernal regions*.
 Ἀδικία, ας, ἡ, *injustice*.
 Ἀηδών, ὄνος, ἡ, *a nightingale*.
 Ἀθηνᾶ, ᾶς, ἡ, *Minerva*.
 Ἀθλον, ου, τὸ, *a reward*.
 Αἰγύπτιος, ου, ὁ, *an Egyptian*.
 Αἴγυπτος, ου, *Egypt*.
 Αἰδώς, οὔς, ἡ, *modesty, shame*.
 Αἰθίοψ, οπος, *an Ethiopian*.
 Αἷμα, ατος, τὸ, *blood*.
 Αἶξ, αἰγός, ἡ, or ὁ, *a goat*.
 Αἰπόλος, ου, ὁ, *a goatherd*.
 Αἰών, ὤνος, ὁ, *eternity*.
 Ἀκουστής, οὔ, ὁ, *a hearer, a disciple*.
 Ἀκρασία, ας, ἡ, *intemperance*.

Ἀλήθεια, ας, ἡ, *truth*.
 Ἀλκιβιάδης, ου, *Alcibiades*.
 Ἀμαρτία, ας, ἡ, *excess, a sin, fault*.
 Ἀμαρτωλός, ὁ and ἡ, *a sinner*.
 Ἀμπελος, ου, ἡ, *a vine*.
 Ἀμφω, οἱ, αἱ, τὰ, *both*.
 Ἀνάθεμα, ατος, τὸ, *a curse*.
 Ἀνάθημα, ατος, τὸ, *an offering*.
 Ἀνάχαρσις, εως, *Anacharsis*.
 Ἀνδράποδον, ου, τὸ, *a slave*.
 Ἀνδριάς, άντος, ὁ, *a statue*.
 Ἀνδρότης, ητος, ἡ, *courage, generosity*.
 Ἄνεμος, ου, ὁ, *a breeze, a wind*.
 Ἀνήρ, άνδρός, ὁ, *man*.
 Ἀνθρωπος, ου, ὁ, *a man*.
 Ἀνοια, ας, ἡ, *madness, folly*.
 Ἀνομιδιότης, ητος, ἡ, *diversity*.
 Ἀνταῖος, ου, *Antæus*.
 Ἀντισθένης, εος, *Antisthenes*.
 Ἄπης, ιδος, ὁ, *Apis*.
 Ἀπορία, ας, ἡ, *want, consternation*.
 Ἀργεῖος, ου, *an Argive*.
 Ἄργος, εος, τὸ, *Argos*.
 Ἀργύριον, ου, τὸ, *silver money*.

B

Ἀρετὴ, ἥς, ἡ, *virtue*.
 Ἀρίστιππος, ου, *Aristippus*.
 Ἀρίων, ονος, *Arion*.
 Ἄρς, ἀρνός, ὁ, *a lamb*.
 Ἄρτος, ου, ὁ, *bread, a loaf*.
 Ἀρχή, ἥς, ἡ, *a beginning, government*.
 Ἀρχων, οντος, ὁ, *a ruler, an archon; as the participle of ἄρχω*.
 Ἀσεβεία, ας, ἡ, *impiety*.
 Ἀσθένεια, ας, ἡ, *weakness*.
 Ἀσκός, οὔ, ὁ, *a bottle or leathern bag*.
 Ἀστός, οὔ, ὁ, *a citizen*.
 Ἄστρον, ου, τὸ, *a star*.
 Ἀστυ, εος, τὸ, *a city: Athens*.
 Αὐλός, οὔ, ὁ, *a flute*.
 Ἀφενός, εος, τὸ, and masc. ου, ὁ, *wealth*.
 Ἀχθος, εος, τὸ, *a weight or burthen*.
 Ἀχιλλεύς, ἑως, *Achilles*.

B

Βακτριανὴ χώρα, *Bactria* (a province of Persia).
 Βάρβαρος, ου, ὁ, *a barbarian*.
 Βάρος, εος, τὸ, *weight*.
 Βασιλεία, ας, ἡ, *a kingdom*.
 Βασιλεὺς, ἑως, ὁ, *a king*.
 Βάσις, ἑως, ἡ, *the sole of the foot*.
 Βελλεροφόντης, ου, *Bellerophon*.
 Βῆμα, ατος, τὸ, *an altar*.
 Βίος, ου, ὁ, *life*.
 Βορά, ἄς, ἡ, *food for brutes*.
 Βόσκημα, ατος, τὸ, *a flock, cattle*.
 Βουκολιαστής, ου, ὁ, *a singer or composer of pastoral poems*.
 Βοῦς, βοός, ὁ, ἡ, *an ox or cow*.
 Βραχίων, ονος, ὁ, *the arm*.
 Βρέφος, εος, τὸ, *a child*.
 Βροντὴ, ἥς, ἡ, *thunder*.
 Βωμός, οὔ, ὁ, *an altar*.

Γ

Γάλα, ακτος, τὸ, *milk*.
 Γέρων, οντος, ὁ, *an old man*.
 Γεωργός, οὔ, ὁ, *a husbandman, a countryman*.
 Γῆ, γῆς, ἡ, *the earth*.
 Γῆρας, ατος, and γήρως, τὸ, *old age*.
 Γλῶσσα, and γλῶττα, ἥς, ἡ, *the tongue*.
 Γναφεῖον, ου, τὸ, *a fulling mill*.
 Γνώμη, ἥς, ἡ, *an opinion, a sentiment*.
 Γνώσις, ἑως, ἡ, *knowledge*.
 Γονεὺς, ἑως, ὁ, *a father: οἱ γονεῖς, parents, ancestors*.
 Γόρτυνα, ἥς, *Gorthynia* (a city of Crete).
 Γραφεὺς, ἑως, ὁ, *a painter*.
 Γυμνότης, ητος, ἡ, *nakedness*.
 Γυνή, αῖκος, ἡ, *a woman, a wife*.

Δ

Δάκρυ, υος, τὸ, *a tear*.
 Δάκτυλος, ου, ὁ, *a finger*.
 Δαναός, οὔ, *Danaus*.
 Δελφίν, or δελφίς, ἴνος, ὁ, *a dolphin*.
 Δελφοί, ὦν, *Delphi* (a city of Greece).
 Δεσπότης, ου, ὁ, *a master*.
 Δέρας, ατος, τὸ, *a fleece*.
 Δένδρον, ου, τὸ, *a tree*.
 Διάβολος, ου, ὁ, *a calumniator, the devil*.
 Διαλογισμός, οὔ, ὁ, *conversation*.
 Διάνοια, ας, ἡ, *understanding*.
 Διδάσκαλος, ου, ὁ, *a master or teacher*.
 Δικαιοσύνη, ἡ, *justice*.
 Δικαστής, ου, ὁ, *a judge*.
 Δίκη, ἥς, ἡ, *justice*.
 Διονυσίος, ου, *Dionysius*.
 Διωγμός, οὔ, ὁ, *persecution*.
 Δοκός, οὔ, ἡ, *a beam*.

Δόξα, ης, ἡ, *glory*.
 Δοῦλος, ου, ὁ, *a slave*.
 Δραπέτης, ου, ὁ, *a runaway slave*.
 Δρὺς, ὀρυός, ἡ, *an oak*.
 Δύναμις, εως, ἡ, *power*.
 Δυναστεία, ας, ἡ, *power, rule*.
 Δυναστος, ου, ὁ, *a powerful person, a prince*.

E

Ἔθνος, εος, τὸ, *a people or nation*.
 Εἰρήνη, ης, ἡ, *peace*.
 Εἰσηγητής, οὔ, ὁ, *an inventor*.
 Ἑλαία, ας, ἡ, *the olive-tree*.
 Ἑλένη, ης, *Helen*.
 Ἑλέφας, αντος, ὁ, *an elephant, ivory*.
 Ἑλλην, ηνος, ὁ, *a Greek*.
 Ἑλπις, ιδος, ἡ, *hope*.
 Ἐνδυμα, ατος, τὸ, *a garment*.
 Ἐννοια, ας, ἡ, *thought*.
 Ἐνύπνιον, ου, τὸ, *a dream*.
 Ἐξουσία, ας, ἡ, *authority*.
 Ἐπιβουλὴ, ἧς, ἡ, *a snare*.
 Ἐποψ, οκος, ὁ, *a bird called a Hoopoo*.
 Ἐραστής, οὔ, ὁ, *a lover*.
 Ἔργον, ου, τὸ, *a work, work*.
 Ἐρημος, ου, ὁ, *a desert*.
 Ἐρινεός, οὔ, ὁ, *the wild fig-tree*.
 Ἐριον, ου, τὸ, *wool*.
 Ἐρμῆς, οὔ, ὁ, *Mercury*.
 Ἐταῖρος, ου, ὁ, *a companion, a friend*.
 Ἐτεοκλῆς, ἑος, *Eteocles*.
 Ἔτος, εος, τὸ, *a year*.
 Εὐαγγέλιον, τὸ, *good tidings, the Gospel: from εὖ, well, and ἀγγέλιον, news*.
 Εὐεργέτης, ου, ὁ, *a benefactor*.
 Εὐμορφία, ας, ἡ, *beauty*.
 Εὐξεινος πόντος, *the Euxine sea*.
 Εὐπραγία, ας, ἡ, *success, prosperity*.
 Εὐρυβιάδης, ου, *Eurybiades*.

Εὐρυδίκη, ης, *Eurydice*.
 Ἐφέσιος, ου, *an Ephesian*.
 Ἐχθρὸς, ἀ, ὁν, *hostile: ὁ ἐχθρὸς, an enemy*.
 Ἐχίονα, ης, ἡ, *a viper*.

Z

Ζεῦξις, ιδος, *Zeuxis*.
 Ζεὺς, gen. Διὸς, *Jupiter*.
 Ζημία, ας, ἡ, *loss*.
 Ζήνων, ωνος, *Zeno*.
 Ζυγὸν, οὔ, τὸ, *a yoke*.
 Ζυγός, οὔ, ὁ, *a yoke, a balance*.
 Ζωή, ἧς, ἡ, *life*.
 Ζώνη, ης, ἡ, *a girdle*.

H

Ἠγεμὼν, ὄνος, ὁ, *a leader, a guide*.
 Ἠθος, εος, τὸ, *manners, character, custom*.
 Ἥλιος, ου, ὁ, *the sun*.
 Ἠλις, ιδος, *Elis* (a province of Peloponnesus).
 Ἡμέρα, ας, ἡ, *a day*.
 Ἡρακλειώτης, ου, *a Heracleian*.
 Ἡρακλῆς, ἑους, *Hercules*.
 Ἠχώ, ὄος, οὔς, ἡ, *echo, reverberated or loud sound*.

Θ

Θάλασσα, ης, ἡ, *the sea*.
 Θάνατος, ου, ὁ, *death*.
 Θεμιστοκλῆς, ἑους, *Themistocles*.
 Θεός, οὔ, ὁ, *God: ἡ, goddess*.
 Θεραπεία, ας, ἡ, *honour, respect*.
 Θέρμη, ης, ἡ, *heat*.
 Θηρίον, ου, τὸ, *a wild beast*.
 Θλίψις, εως, ἡ, *affliction*.
 Θρίξ, τριχός, ἡ, *the hair*.
 Θυγάτηρ, ἑρος, ἡ, *a daughter*.

Θύρα, ας, ἡ, *a door.*

Θυσία, ας, ἡ, *a victim in sacrifice.*

I

Ἰάσων, ονος, *Jason.*

Ἰδρῶς, ὠτος, ὁ, *sweat.*

Ἰερεῖον, εἶον, τὸ, *a victim.*

Ἰερεὺς, ἑως, ὁ, *a priest.*

Ἰησοῦς, οὔ, *Jesus.*

Ἰναχος, ου, ὁ, *Inachus (a river of Peloponnesus).*

Ἰορδάνης, ου, *Jordan.*

Ἰππασία, ας, ἡ, *horsemanship.*

Ἴππος, ου, ὁ, *a horse.*

Ἰσχύς, ὕος, ἡ, *strength, power.*

Ἰχθυς, ὕος, ὁ, *a fish.*

Ἰωλκός, οὔ, *Iolchos in Thessaly.*

K

Καιρὸς, οὔ, ὁ, *a time or occasion.*

Κακότης, ητος, ἡ, *evil, wickedness.*

Κάλλος, εος, τὸ, *beauty.*

Καλοκάγαθία, ας, ἡ, *honesty, probity.*

Καμήλος, ου, ὁ, *a camel.*

Καρμανία, ας, ἡ, *Carmania (a province of Persia).*

Καρδιά, ας, ἡ, *the heart.*

Καρπός, οὔ, ὁ, *fruit.*

Κατηγορία, ας, ἡ, *an accusation.*

Κέρδος, εος, τὸ, *gain.*

Κεφαλή, ης, ἡ, *a head.*

Κῆτος, εος, τὸ, *a sea-monster.*

Κιθαρώων, ὠνος, ὁ, *Mount Cithæron.*

Κίνδυνος, ου, ὁ, *danger.*

Κλεόβουλος, ου, *Cleobulus.*

Κλέπτης, ου, ὁ, *a thief.*

Κλήμα, ατος, τὸ, *a shoot of a vine.*

Κληρονομία, ας, ἡ, *an inheritance.*

Κνωσσός, οὔ, *Gnossus (a city of Crete).*

Κολακεία, ας, ἡ, *flattery.*

Κόλπος, ου, ὁ, *bosom.*

Κόσμος, ου, ὁ, *the world.*

Κότινος, ου, ὁ or ἡ, *the wild olive-tree.*

Κουρὰ, ᾶς, ἡ, *shaving, shearing.*

Κρανίον, ου, τὸ, *a skull.*

Κράτος, εος, τὸ, *strength.*

Κρέας, ατος, τὸ, *flesh.*

Κρήνη, ης, ἡ, *Crete.*

Κρίμα, ατος, τὸ, *judgment.*

Κριός, οὔ, ὁ, *a ram.*

Κρίσις, εως, η, *judgment, justice.*

Κρύος, εος, τὸ, *cold.*

Κτήμα, ατος, τὸ, *a possession.*

Κτήσις, εως, ἡ, *a possession.*

Κυβερνήτης, ου, ὁ, *a pilot.*

Κυδωνία, ας, *Cydon (a town of Crete).*

Κύριος, ου, ὁ, *a master : ὁ Κύριος, the Lord.*

Κῦρος, ου, *Cyrus.*

Κύων, κυνός, ὁ, ἡ, *a dog.*

Λ

Λαῖος, ου, *Laius.*

Λακεδαίμονιος, ὁ and ἡ, *a Lacedæmonian.*

Λάκων, ονος, ὁ, *a Lacedæmonian.*

Λαμπάς, ἄδος, ἡ, *a lamp, a torch.*

Λαὸς, οὔ, ὁ, *the people.*

Λατομία, ας, ἡ, *a quarry.*

Λέρνη, ης, ἡ, *Lerna (a marsh in Argolis).*

Λέων, οντος, ὁ, *a lion.*

Λεωνίδας, ου, *Leonidas.*

Λήδα, ας, *Leda.*

Λιβύη, ης, ἡ, *Libya.*

Λιμὴν, ἑνος, ὁ, *a port.*

Λιμός, οὔ, ὁ, *famine, hunger.*

Λογισμός, οὔ, ὁ, *reason.*

Λόγος, ου, ὁ, *a word, discourse.*

Λουσιτανοί, ων, *the Lusitanians.*

Λύκιος, ου, *a Lycian.*

Λύρα, ας, ἡ, *a lyre.*

Λύχνος, ου, ὁ, *a lamp or torch.*

M

Μάθησις, εως, ἡ, *learning*.
 Μαῖα, ας, *Maia*.
 Μαινάδες, ων, αἱ, *the Bacchanals*.
 Μαλακία, ας, ἡ, *languor, sickness*.
 Μάντις, εως, ὁ, *a diviner or prophet*.
 Μαρσύας, ου, *Marsyas*.
 Μάρτυρ, υρος, ὁ, *a witness (hence a martyr)*.
 Μαρτυρία, ας, ἡ, *evidence*.
 Μαρτύριον, ου, τὸ, *a testimony*.
 Μάχαιρα, ας, ἡ, *a sword*.
 Μέμφις, ιδος, *Memphis*.
 Μενέλεως, εω, *Menelaus*.
 Μένος, εος, τὸ, *strength*.
 Μεσότης, ητος, ἡ, *the middle*.
 Μεταβολή, ἥς, ἡ, *a change*.
 Μετάνοια, ας, ἡ, *repentance*.
 Μέτρον, τὸ, *moderation*.
 Μήτηρ, μητέρος and μητρὸς, ἡ, *a mother*.
 Μουσική, ἥς, ἡ, *music*.
 Μωσῆς, *Moses*.

N

Ναζαρετ, *Nazareth*.
 Ναζωραῖος, ου, ὁ, *a Nazarene*.
 Νεανίας, ου, and νεανίσκος, ου, ὁ, *a young man*.
 Νεμέα, ας, ἡ, *Nemea*.
 Νεότης, ητος, ἡ, *youth*.
 Νεύρον, ου, τὸ, *the string of an instrument, a sinew*.
 Νεφέλη, ης, ἡ, *a cloud*.
 Νῆσος, ου, ἡ, *an island*.
 Νομὴς, ἑως, ὁ, *a shepherd*.
 Νόμιμον, ου, τὸ, *a law*.
 Νόμος, ου, ὁ, *a law, a custom*.
 Νόος νοῦς, νόου νοῦ, ὁ, *the mind, understanding*.
 Νόσος, ου, ἡ, *a disease*.
 Νύμφη, ης, ἡ, *a nymph*.
 Νυμφίος, ου, ὁ, *a husband*.

Ξ

Ξένος, ου, ὁ, *a stranger, a guest, a foreigner*.
 Ξείνος, ου, ὁ, (*Attic for ξένος*).
 Ξενόφων, ὦντος, *Xenophon*.

O

Ὁ, ἡ, τὸ, *article, the: ὁ μὲν—ὁ δὲ, this—that, (or) the one—the other*.
 Ὀδὸς, οὔ, ἡ, *a way*.
 Οἴημα, ατος, τὸ, *opinion*.
 Οἰκῆτης, ου, ὁ, *a domestic or servant*.
 Οἰκία, ας, ἡ, *a house*.
 Οἰκτιρμὸς, οὔ, ὁ, *pity*.
 Ὀλεθρος, ου, ὁ, *destruction, ruin*.
 Ὀλυμπία, ας, ἡ, *Olympia*.
 Ὀλύμπια, ων, τὰ, *the Olympic games*.
 Ὀλυμπιάς, ἄδος, ἡ, *an olympiad, or space of four years: the victory in the Olympic games*.
 Ὀμηρος, ου, *Homer*.
 Ὀνειρον, ου, τὸ, *a dream*.
 Ὀνομα, ατος, τὸ, *a name*.
 Ὀνυξ, υχος, ὁ, *the nail of the finger*.
 Ὀπλίτης, ου, ὁ, *a heavy-armed soldier*.
 Ὀπλον, ου, τὸ, *armour*.
 Ὀρεξίς, εως, ἡ, *appetite, desire*.
 Ὀρνις, ἰθος, ὁ, ἡ, *a bird*.
 Ὀρος, εος, τὸ, *a mountain*.
 Ὀρφεὺς, εως, *Orpheus*.
 Ὀστέον -οῦν, ἰου -οῦ, τὸ, *a bone*.
 Ὀσφύς, ὕος, ἡ, *the loins*.
 Οὐρανός, οὔ, ὁ, *heaven*.
 Οὖς, ὠτός, τὸ, *the ear*.
 Ὀφείλη, ης, ἡ, *a debt*.
 Ὀφθαλμός, οὔ, ὁ, *an eye*.
 Ὄφις, εως, ὁ, *a serpent*.

Π

Πάθος, εος, τὸ, *a passion.*
 Παιάν, ᾠνος, ὁ, *a war-song, a song.*
 Παιδεία, ας, ἡ, *instruction.*
 Παῖς, παιδός, ὁ and ἡ, *a child, a slave.*
 Παλαιστρα, ας, ἡ, *a place for wrestling, a contest in wrestling.*
 Παρακοή, ἥς, ἡ, *disobedience.*
 Παρράσιος, ου, *Parrhasius.*
 Πατήρ, ερος and τρός, ὁ, *a father.*
 Πατρίς, ἰδος, ἡ, *our country.*
 Πάτρως, ω or ωος, ὁ, *a paternal uncle.*
 Παῦλος, ου, *Paul.*
 Πείρα, ας, ἡ, *proof, experience.*
 Πέλαγος, εος, τὸ, *the sea.*
 Πελίας, ου, *Pelias.*
 Περσέπολις, εως, *Persepolis.*
 Πέτρα, ας, ἡ, *a rock.*
 Πήγασος, ου, *Pegasus.*
 Πηλεὺς, ἔως, *Peleus.*
 Πιερία, ας, ἡ, *Pieria.*
 Πίση, ἥς, ἡ, *Pise.*
 Πίστις, εως, ἡ, *faith.*
 Πλάνη, ἥς, ἡ, *error, wandering.*
 Πλῆθος, εος, τὸ, *a multitude, a number.*
 Πλούτος, ου, ὁ, *riches, wealth.*
 Πλούτων, υνος, *Pluto.*
 Πνεῦμα, ατος, τὸ, *wind, a spirit.*
 Πόα, ας, ἡ, *grass.*
 Ποιήμα, ατος, τὸ, *a poem.*
 Ποιητικὴ, ἥς, ἡ, (viz. τέχνη), *the poetic art, poetry.*
 Ποιμὴν, ἑνος, ὁ, *a shepherd.*
 Πολέμιος, ου, ὁ, *an enemy.*
 Πόλις, εως, ἡ, *a city.*
 Πολίτης, ου, ὁ, *a citizen.*
 Πολυνείκης, εος, *Polynices.*
 Πόντος, ου, ὁ, *the sea.*
 Πόρος, ου, ὁ, *a ford.*
 Ποσειδών, ὄνος, *Neptune.*
 Ποταμός, οὔ, ὁ, *a river.*
 Ποτὸν, οὔ, τὸ, *drink.*
 Ποῦς, ποδός, ὁ, *the foot.*

Πρόβατον, ου, τὸ, *a sheep.*
 Προγόνος, ου, ὁ, *an ancestor.*
 Πρόκνη, ἥς, *Progne.*
 Πρόναον, ου, τὸ, *the portico of a temple.*
 Πρόσωπον, ου, τὸ, *the face.*
 Προφήτης, ου, ὁ, *a prophet.*
 Πτέρυξ, υγος, ἡ, *a wing.*
 Πῦρ, πυρός, τὸ, *fire.*
 Πυρὰ, ᾤς, ἡ, *a funeral pile.*
 Πυρηναῖα, ων, τὰ, *the Pyrenees.*

Ρ

ῥῖν, and ῥίς, ῥινός, ἡ, *the nose.*
 Ῥόπαλον, ου, τὸ, *a club.*

Σ

Σαλμωνεύς, ἔως, *Salmoneus.*
 Σάλος, ου, ὁ, *the agitation of the waves.*
 Σάλπιγξ, ιγγος, ἡ, *a trumpet.*
 Σὰρξ, σαρκός, ἡ, *flesh.*
 Σελήνη, ἥς, ἡ, *the moon.*
 Σημεῖον, ου, τὸ, *a mark, a sign.*
 Σιγή, ἥς, ἡ, *silence.*
 Σίμων, υνος, *Simon.*
 Σίσυφος, ου, *Sisyphus.*
 Σιτίον, ου, τὸ, *food.*
 Σκάνδαλον, ου, τὸ, *a scandal, a reproach.*
 Σκοτία, ας, ἡ, *darkness.*
 Σκότος, ου, ὁ, and εος, τὸ, *darkness.*
 Σόλων, υνος, *Solon.*
 Σοφία, ας, ἡ, *wisdom.*
 Σπαρτιάτης, ου, *a Spartan.*
 Σταυρός, ου, ὁ, *a cross.*
 Στενοχωρία, ας, ἡ, *displeasure.*
 Στέφανος, ου, ὁ, *a crown.*
 Στήθος, εος, τὸ, *the breast.*
 Στόμα, ατος, τὸ, *the mouth.*

Στρατηλάτης, ου, ὁ, *a commander of an army.*

Στρατιώτης, ου, ὁ, *a soldier.*

Συγγενής, εος, ὁ and ἡ, *a relation.*

Συμβίωσις, εως, ἡ, *society, social intercourse.*

Συναγωγή, ἥς, ἡ, *a synagogue.*

Σύνδειπνος, ου, ὁ, *a fellow guest.*

Συνείδησις, εως, ἡ, *conscience.*

Σύνεννεσις, εως, *Syennesis.*

Σύνεσις, εως, ἡ, *understanding, prudence.*

Συνήθεια, ας, ἡ, *familiar intercourse.*

Συνοχή, ἥς, ἡ, *anxiety.*

Συρακούσιοι, ων, *the Syracusans.*

Σχίσμα, ατος, τὸ, *a division, a schism.*

Σῶμα, ατος, τὸ, *the body.*

T

Τάνταλος, ου, *Tantalus.*

Τάρταρος, ου, ὁ, *Tartarus.*

Τειρεσίας, ου, *Tiresias.*

Τεῖχος, εος, τὸ, *a wall.*

Τέκνον, ου, τὸ, *a child.*

Τέλος, εος, τὸ, *an end.*

Τέχνη, ης, ἡ, *art.*

Τηθὺς, ὅς, *Tethys.*

Τηρεὺς, εως, *Tereus.*

Τίγρις, ἰδος, ἡ, *a tiger, or tigress.*

Τιμὴ, ἥς, ἡ, *honour.*

Τιμωρία, ας, ἡ, *punishment.*

Τόπος, ου, ὁ, *a place.*

Τρίβος, ου, ὁ and ἡ, *a path.*

Τρίβων, ωνδς, ὁ, *a cloak.*

Τριήρης, εος, ἡ, *a galley.*

Τρόπαιον, ου, τὸ, *a trophy.*

Τρόπος, ου, ὁ, *a manner, a way : manners.*

Τρυφή, ἥς, ἡ, *luxury, voluptuousness.*

Τυνδάρως, εω, *Tyndarus.*

Τύραννος, ου, ὁ, *a tyrant, a king.*

Τυρὸς, οὐ, ὁ, *cheese.*

Υ

Ὑδρα, ας, ἡ, *a hydra.*

Ὑδωρ, ὕδατος, τὸ, *water.*

Υἱός, οὔ, ὁ, *a son.*

Ὑλας, α, *Hylas.*

Ὑπακοή, ἥς, ἡ, *obedience.*

Ὑπνος, ου, ὁ, *sleep.*

Ὑποκριτής, οὔ, ὁ, *a player, a hypocrite.*

Ὑψος, εος, τὸ, *height, depth.*

Φ

Φθόνος, ου, ὁ, *envy.*

Φιλαργυρία, ας, ἡ, *avarice.*

Φίλημα, ατος, τὸ, *a kiss.*

Φιλήτας, ου, *Philetas.*

Φιλία, ας, ἡ, *friendship.*

Φιλομήλα, ης, *Philomela.*

Φιλόξενος, ου, *Philoxenus.*

Φίλος, ου, ὁ, *a friend.*

Φιλόσοφος, ου, ὁ, *a philosopher.*

Φιλοχρηματία, ας, ἡ, *avarice.*

Φίλτρον, ου, τὸ, *a love-charm, a strong affection.*

Φονεὺς, εως, ὁ, *a murderer.*

Φόρος, ου, ὁ, *a tribute.*

Φορτίον, ου, τὸ, *a burthen.*

Φρίξος, ου, *Phryxus.*

Φρόνησις, εως, ἡ, *wisdom, prudence.*

Φροντίς, ἰδος, ἡ, *care, anxiety.*

Φρύγανον, ου, τὸ, *a twig.*

Φύσις, εως, ἡ, *nature.*

Φυτεία, ας, ἡ, *a planting or cultivating.*

Φωνή, ἥς, ἡ, *a voice.*

Φῶς, φωτός, *light.*

Χ

Χάλαζα, ης, ἡ, *hail.*

Χαλινός, οὔ, ὁ, *a bridle.*

Χαρὰ, ᾤς, ἡ, *joy.*

Χεῖλος, εος -ους, τὸ, *the life.*

Χειμών, ὦνος, ὁ, *winter.*

Χεῖρ, χειρὸς, ἡ, *the hand.*

Χείρων, ὠνος, *Chiron.*

Χελιδὼν, ὄνος, ἡ, *a swallow.*

Χελώνη, ης, ἡ, *a tortoise.*

Χίμαιρα, ας, ἡ, *Chimæra, a celebrated monster.*

Χιών, ὄνος, ἡ, *snow.*

Χρεία, ας, ἡ, *use, need.*

Χρῆμα, ατος, τὸ, *a possession : in the pl. riches.*

Χρυσίον, ου, τὸ, *gold.*

Χρυσὸς, οὔ, ὁ, *gold.*

Χώρα, ας, ἡ, *a region.*

Ψ

Ψεῦδος, εος, τὸ, *a lie.*

Ψεύστης, ου, ὁ, *a liar.*

Ψόγος, ου, ὁ, *blame.*

Ψυχὴ, ἧς, ἡ, *the mind, the soul, life.*

Ω

Ὠκεανὸς, οὔ, ὁ, *the ocean.*

Ὠμότης, ητος, ἡ, *cruelty.*

Ὡρα, ας, ἡ, *hour, season.*

Ὠφέλημα, ατος, τὸ, *help, advantage : a useful maxim.*

ADJECTIVES.

A

Ἄγαθος, ἡ, ὄν, *good, brave : comp. βελτίων, ἀμείνων, κρείττων, and κρείσσων, λῶτων ; superl. βέλτιστος, ἀριστος, κράτιστος, λῶστος.*

Ἀγεννής, εος, ὁ and ἡ, *mean, low.*

Ἄγιος, α, ὄν, *holy : οἱ, ἄγιοι, the saints.*

Ἄδικος, ου, ὁ and ἡ, *unjust.*

Ἀδύνατος, ὁ and ἡ, *infirm, weak, incapable.*

Αἰρετός, ἡ, ὄν, *preferable.*

Αἰσχρὸς, ὁ, ὄν, *shameful.*

Αἰώνιος, ἰα, ἰον, and, ὁ and ἡ, *eternal.*

Ἄκακος, ὁ and ἡ, *good, innocent.*

Ἀκρατής, εος, ὁ and ἡ, *intemperate.*

Ἀλαζών, ὄνος, ὁ and ἡ, *boastful, arrogant.*

Ἄλλος, η, ο, *another, other : ἄλλος, ἄλλος, (alius—alius) the one—the other ; θυσίας, ἄλλοι, ἄλλας, some one kind of sacrifices, some another.*

Ἀλλήλων, gen. pl. ; dat. ἀλλήλοις, acc. ἀλλήλους, ἀλληλα, *each other, one another.*

Ἀληθής, εος, ὁ and ἡ, *true.*

Ἀληθινός, ἡ, ὄν, *true.*

Ἀμαθής, εος, ὁ and ἡ, *ignorant.*

Ἀμείνων, ὄνος, ὁ and ἡ, *better, comp. of ἀγαθός.*

Ἀνδρείοτατος, α, ὄν, sup. *most firmly.*

Ἀνελεύθερος, ὁ and ἡ, *servile, illiberal.*

Ἀνόητος, ὁ and ἡ, *foolish, senseless.*

Ἀξίος, α, ὄν, *worthy.*

Ἄπας, ασα, αν, *all.*

Ἀπειθής, εος, ὁ and ἡ, *disobedient.*

Ἄπιστος, ὁ, and ἡ, *faithless, not to be trusted.*

Ἀπλός, ἀπλοῦς, ἡ, οὖν, *simple.*

Ἀσεβής, εὖς, ὁ and ἡ, *impious, wicked, weak.*

Ἀσφαλής, εὖς, ὁ and ἡ, *safe, prudent.*

Ἀτόπος, ὁ and ἡ, *unusual, bad, absurd.*

Ἀυτόχθων, ονος, *aboriginal, native.*

Ἀφρων, ονος, ὁ and ἡ, *foolish.*

Ἀχάριστος, ὁ and ἡ, *ungrateful.*

B

Βάσκανος, ὁ and ἡ, *slandorous.*

Βελτίων, ονος, ὁ and ἡ, *better, βέλτιστος, best.* See Ἀγαθός.

Βραχύλογος, ὁ and ἡ, *of few words.*

Βραχύς, εἶα, ὁ, *short.*

Γ

Γυμνής, ἦτος, *naked.*

Δ

Δειλός, ἡ, ὁν, *timid, cowardly.*

Δεινός, ἡ, ὁν, *terrible, unworthy.*

Δέκα, *ten.*

Δερμάτινος, ἡ, ον, *leathern.*

Δεύτερος, α, ον, *the second.*

Διακόσιοι, αι, α, *two hundred.*

Διάφορος, ὁ and ἡ, *different.*

Δίκαιος, α, ον, *just.*

Δόκιμος, ὁ and ἡ, *estimable.*

Δυσμενής, εὖς, ὁ and ἡ, *hostile, unfriendly.*

E

Ἐβδομήκοντα, *seventy.*

Ἐβδομηκοστός, ἡ, ὁν, *the seventieth.*

Εἴκοσι, *twenty.*

Ἐκαστος, ἡ, ον, *each, every.*

Ἐκατόν, *a hundred.*

Ἐκατονταπλασίων, ονος, *a hundred-fold.*

Ἐλαφρός, ὁ and ἡ, *light.*

Ἐλεύθερος, α, ον, *free.*

Ἐναντιος, α, ον, *contrary, ad-verse, from ἐν and ἀντιος, a-against.*

Ἐννέα, *nine.*

Ἐννενήκοντα, *ninety.*

Ἐπισφαλής, εὖς, ὁ and ἡ, *safe.*

Ἐπιφανής, εὖς, ὁ and ἡ, *distinguished, illustrious.*

Ἐπτά, *seven.*

Ἐσθλός, ἡ, ὁν, *good.*

Ἐσχατος, ἡ, ον, *the last.*

Εὐδαίμων, ονος, ὁ and ἡ, *happy, fortunate.*

Εὐθύς, εἶα, ὁ, *straight.*

Εὐμαρής, ὁ and ἡ, *easy, light.*

Εὐορκος, ὁ and ἡ, *faithful, oath-keeping.*

Εὐφορος, ὁ and ἡ, *fertile.*

H

Ἡδός, εἶα, ὁ, *sweet.*

Ἡττων, or ἥσσω, ονος, *less : ἥττον or ἥσσον, neut. used ad-verbially, less.*

Θ

Θαλάσσιος, ὁ and ἡ, *marine.*

Θρασύς, εἶα, ὁ, *daring.*

I

Ἰδιος, α, ον, *particular, own.*

Ἰσχυρός, ὁ, ὁν, *strong.*

K

Κακός, ἡ, ὄν, *bad*; τὸ κακόν, *evil*.
 Κάκιστος, ἡ, ὄν, superl. of κακός, *bad*.

Καλός, ἡ, ὄν, comp. καλλίων, superl. κάλλιστος, ἡ, ὄν, *beautiful, fair*.

Καρχηδόνιος, ὄν, *a Carthaginian*.

Κατάρρυτος, ὁ and ἡ, *watered*.

Κενός, ἡ, ὄν, *empty*.

Κοινός, ἡ, ὄν, *common*.

Κοσμῖος, α, ὄν, *orderly, decorous*.

Κραταῖος, ἡ and ὄν, *strong*.

Κράτιστος. See Ἀγαθός.

Κρείσσω or Κρείττω, ὄν, *better*.

See Ἀγαθός.

Κωτῖλος, ἡ, ὄν, *loquacious*.

Λ

Λοιπός, ἡ, ὄν, *remaining, left*.

Λυγρός, ἡ, ὄν, *mournful*.

M

Μακρός, ἡ, ὄν, *long*.

Μεγαλόδενδρος, ὁ and ἡ, *abounding in high trees*.

Μέγας, μεγάλη, μέγα, compar. μείζων, ὄν, superl. μέγιστος, ἡ, ὄν, *great*.

Μεῖζων, ὄν, ὁ and ἡ (comp. of μέγας), *greater*.

Μέλας, αῖνα, ἀν, *black*.

Μέτριος, α, ὄν, *middling*.

Μηδείς, ἐμία, ἐν, *no one, nothing*.

Μικρός, ἡ, ὄν, *small*.

Μονογενής, ἐός, ὁ and ἡ, *only begotten*.

Μόνος, ἡ, ὄν, *alone*.

Μοχθηρός, ἡ, ὄν, *wicked*.

Μυριάς, ἄδος, ἡ, *ten thousand, a myriad*.

Μωρός, ἡ, ὄν, *foolish*.

N

Νεκρός, ἡ, ὄν, *dead*.

Νομάς, ἄδος, ὁ and ἡ, *leading a wandering pastoral life, feeding cattle*.

O

Ὀκτοκαίδεκα, *eighteen*.

Ὀλεθρός, ὄν, ὁ, *destruction, ruin*.

Ὀλιγόψυχος, ὁ and ἡ, *pusillanimous*.

Ὀλος, ἡ, ὄν, *whole, entire*.

Ὀξύς, εἶα, ὃ, *sharp*.

Ὀμοῖος, α, ὄν, *like, similar*.

Ὀσιος, α, ὄν, *just*.

Ὀὐδείς, δεμία, δὲν, *no one, nothing*.

Π

Παμφόρος, ὁ and ἡ, *fertile in all kinds of produce*.

Παράνομος, ὁ and ἡ, *licentious*.

Πᾶς, πᾶσα, πᾶν, *all, δια παντός, always, everywhere*.

Πένης, ἡτος, ὁ, *poor, destitute*.

Πέντε, *five*.

Πεντήκοντα, *fifty*.

Πιστός, ἡ, ὄν, *faithful*.

Πλεῖστος, ἡ, ὄν, superl. of πλεός, *the most*.

Πλείων, ὄν, ὁ and ἡ, (comp. of πολὺς,) *more*.

Πλούσιος, α, ὄν, *rich*.

Πολυάχενος, ὁ and ἡ, *having many necks or heads*.

Πολυμαθής, ὁ and ἡ, *very learned*.

Πολὺς, πολλή, πολὺ, *much, many*. comp. πλείων, ὄν, superl. πλεῖστος, ἡ, ὄν.

Πονηρός, ἡ, ὄν, *wicked, bad*.

Πρᾶος, πραΐα, πρᾶον, *mild*.

Πρεσβύς, ἐός, ὁ, *an old man, an ambassador*.

Πρεσβύτερος, α, ον, *older, elder*,
comp. of πρέσβυς.
Προκετής, έος, ό and ή, *insolent*.
Πρῶτος, η, ον, *first*.
Πτηνός, ή, όν, *winged*.
Πτωχός, ή, όν, *poor*.
Πυριπνόος -οῦς, ό and ή, *breathing*
or vomiting flames.

P

Ῥᾶδιος, α, ον, (comp. ῥᾶων, ῥᾶον,
superl. ῥᾶστος,) *easy*.
Ῥᾶον, adv. comp. neu. of ῥᾶδιος,
more easily.

Σ

Σεμνός, ή, όν, *pure, honourable*.
Σοφός, ή, όν, *wise*.
Συγγενής, έος, ό and ή, *related or*
akin.
Συνετός, ή, όν, *intelligent, pru-*
dent.
Συνιστῶν, part. pres. of συνιστάω,
same as συνίστημι.
Σφαλερός, ά, όν, *uncertain, dan-*
gerous.
Σχολαστικός, οῦ, ό, *idle, an idle*
fellow.
Σώφρων, ονος, ό and ή, *temperate,*
prudent.

T

Τέσσαρες, neu. τέσσαρα, ων, *four*.
Τετράκερος, ό and ή, *having four*
horns.
Τίμιος, α, ον, *honourable, dear*.
Τοιοῦτος, αύτη, οὔτο, *such*.
Τολμηρός, ά, όν, *audacious*.

Τρεῖς, τρία, *three*.
Τριάκοντα, *thirty*.
Τρίκερος, ό and ή, *having three*
horns.
Τυφλός, ή, όν, *blind*.

Φ

Φαλακρός, ά, όν, *bald*.
Φαῦλος, η, ον, *wicked*.
Φίλαντος, ό and ή, *a lover of him-*
self.
Φιλήδονος, ό and ή, *fond of plea-*
sure.
Φιλόζωος, ό and ή, *attached to life*.
Φιλομαθής, ό and ή, *fond of learn-*
ing.
Φίλος, η, ον, *dear, beloved,*
friendly.
Φρόνιμος, η, ον, *prudent, wise*.
Φωτεινός, ή, όν, *enlightened*.

Χ

Χαλεπός, ή, όν, *cruel, difficult,*
severe.
Χείμαρρος, ου, *rapid like a tor-*
rent.
Χείρων, ονος, (comp. of κακός),
worse.
Χίλιοι, αι, α, *a thousand*.
Χλωρός, ά, όν, *green*.
Χρηστός, ή, όν, *useful*.
Χρῦσεος -οῦς, έη -ή, εον -οῦν,
golden.
Χρυσόμαλλος, ό and ή, *having a*
golden fleece.

Ψ

Ψυχρός, ά, όν, *cold*.

PRONOUNS.

A	O
Αὐτὸς, ἡ, ὃ, <i>he, she, it, himself,</i> <i>&c. this, that; ὁ αὐτός, the</i> <i>same.</i> Αὐτοῦ (for ἐαυτοῦ), <i>of himself.</i>	"Ογε, ἧγε, τόγε, <i>this.</i> "Ος, ἧ, ὅ, <i>who, which.</i> "Οστις, ἧτις, ὅ,τι, <i>who, which,</i> <i>whosoever.</i> Οὔ, <i>of himself, &c.</i> Οὗτος, αὕτη, τοῦτο, <i>this, that.</i>
E	Σ
Ἐαυτοῦ, ἧς, οὔ, <i>of himself, of</i> <i>herself, of itself.</i> Ἐγὼ, ἐμοῦ, &c. <i>I.</i> Ἐκεῖνος, η, ο, <i>this, that, he, &c.</i> Ἐμός, ἡ, ὄν, <i>mine.</i>	Σὺ, σοῦ, &c. <i>thou.</i> Σὸς, σῆ, σὸν, <i>thine.</i>
K	T
Κεῖνος, (for ἐκεῖνος,) <i>he.</i>	Τίς, τί, τίνος, <i>who? what? τί for</i> <i>διὰ τί, why?</i> Τίς, τινός, <i>some one.</i>

VERBS.

A	
Ἀγαπάω-ῶ, ἦσω, ἡγάπηκα, <i>to love.</i> Ἀγοράζω, σω, ἡγόρακα, <i>to buy.</i> Ἀγω, ἄξω, ἤχα, ἤγον, <i>to drive.</i> Ἀγγέλλω, λῶ, κα, <i>to declare, to</i> <i>tell.</i> Ἀδικέω-ῶ, ἦσω, ἡδίκηκα, <i>to injure.</i> Ἀδω, σω, <i>to satiate—but ᾤδω, ᾤσω,</i> <i>ᾤκα, to sing.</i> Αἰδέομαι-οὔμαι, ἔσομαι, <i>to reve-</i> <i>rence.</i> Αἰρετιζω, ἴσω, <i>to choose.</i> Αἰρέω-ῶ, ἦσω, ᾤρηκα, εἶλον, <i>to</i> <i>take.</i> Αἶρω, ἀρῶ, ᾤρηκα, <i>to take up or lift.</i>	Αἰσχύνω, υνῶ, ᾤσχυγκα, <i>to dis-</i> <i>grace. In the mid. To reve-</i> <i>rence.</i> Αἰτέω-ῶ, ἦσω, ᾤτηκα, <i>to ask.</i> Ἀκολουθεῖω-ῶ, ἦσω, ἡκολούθηκα, <i>to follow.</i> Ἀκούω, σω, ἡκουκα, ἡκοον, <i>to</i> <i>hear.</i> Ἀλίσκομαι, ἀλώσω, ἡλωκα, ἡλων, <i>to be taken.</i> Ἀμαρτάνω, ἦσω, ἡμάρτηκα, ἡμαρ- <i>τον, to sin, to err.</i> Ἀμυρόω-ῶ, ὤσω, κα, <i>to obscure.</i> Ἀμείβω, ψω, ἡμειφα, <i>to change.</i> Ἀνα-βαίνω, βήσομαι, βέβηκα, <i>ἀνέβην, to ascend.</i>

- 'Ανα-λαμβάνω, λήψομαι, ἀνείληφα, ἀνέλαβον, *to take again.*
 'Αναρ-ρώννυμι, ρώσω, -ἔρρωσα, -ἔρρωκα, *to make strong in health.*
 'Ανα-τρέφω, -θρέψω, -τέτρεφα, — ἔτραφον, *to rear, to nourish.*
 'Αν-ίστημι, ἀναστήσω, ἀνέστηκα, ἀνέστην, *to raise up.*
 'Αντι-γράφω, ψω, φα, *to write in reply.*
 'Απ-αλλάσσω and ττω, ἀξω, ἀπ-ήλλαχα, ἀπήλλαγον, *to release, to remove.*
 'Απαρνέομαι-οὔμαι, ἥσομαι, p. p. ἀπήρνημαι, 1. aor. ἀπήρνησά-μην, *to deny, to renounce.*
 'Απειθέω -ῶ, ἥσω, κα, *to disobey; from α and πειθέω.*
 'Απειλέω -ῶ, ἥσω, κα, *to threaten.*
 'Απ-εἰμι, *to be absent; from ἀπὸ and εἰμι.*
 'Απ-έρχομαι, *to depart; p. m. ἀπελήλυθα.*
 'Απο-βάλλω, βαλῶ, βέβληκα, ἀπ-έβαλον, *to lose.*
 'Απο-δίδωμι, ἀποδώσω, ἀποδέδω-κα, ἀπέδων, *to restore, to render.*
 'Απο-θνήσκω, -θνήξω, -τέθνηκα, ἀπέθανον, *to die.*
 'Απο-καλύπτω, ψω, ἀποκεκάλυφα, *to reveal.*
 'Απο-κρίνω, νῶ, — κέκρικα, *to answer.*
 'Απ-όλλυμι, ἀπολέσω, ἀπώλεκα, -ῶλον, *to destroy. In the middle, to perish. Aor. 2. ἀπωλόμην, from ἀπὸ and ὀλ-λυμι.*
 'Απορέω -ῶ, ἦσω, *to be in want.*
 'Απο-στέλλω, στελῶ, ἀπέσταλκα, *to send away.*
 'Απο-τέμνω, τεμῶ, τέτμηκα, ἀπε-ταμον, *to cut off.*
 'Απο-τίθημι, *to put away.*
 'Απο-τινάσσω, ἀξω, κα, *to shake off.*
 'Απο-φαίνω, φανῶ, ἀπήφαγκα, ἀπέφανον, *to explain, to declare.*
 'Απτω, ἔψω, ἥφα, *to light, to bind. In the mid; to touch.*
 'Αρκέω -ῶ, ἴσω, κα, *to satisfy.*
 'Αρμόζω, ὅσω, ἤρμοκα, *to fit, to adapt, be fit for.*
 'Αρπάζω, σω, ἤρπακα, *to take by force, to snatch.*
 'Αρχω, ἄρξω, ἤρχα, *to begin, to command.*
 'Ασπάζομαι, ἄσομαι, *to embrace.*
 'Ατίμαω -ῶ, ἥσω, ἠτίμηκα, *to dishonour, from ἀτιμος, infamous.*
 Αὐλίω -ω, ἦσω, ἠύληκα, *to play on the flute.*
 Αὐξάνω, αὐξήσω, ἠύξημαι, *to increase.*
 'Αφ -αιρέω -ῶ, ἥσω, ἀφῆρκα, ἀφείλον, *to take away.*
 'Αφ -ίημι, ἀφήσω, ἀφῆν, *to dismiss, to pardon. Aor. 1. p. ἀφείθην, 1 fut. p. ἀφεθήσομαι.*
 'Αφ -ικνέομαι-οὔμαι, 2 aor. ἀφ-ίκομην, ἀφίξομαι, ἀφίγμαι, *to arrive.*
 'Αφύσσω, ξω, *to draw from or collect.*

B

- Βαπτίζω, ἴσω, κα, *to baptise, to wash.*
 Βάπτω, ψω, ἔβαφον, *to dip, to wash.*
 Βασιλεύω, εὔσω, βεβασίλευκα, *to reign, reign over.*
 Βεβηλόω -ῶ, ὠσω, κα, *to profane.*
 Βιόω -ῶ, ὠσω, κα, aor. 2. ἐβίων, *to live.*
 Βλάπτω, ψω, βέβλαφα ἔβλαβον, *to stop, to hinder, to hurt.*
 Βλασφημέω -ῶ, ἥσω, κα, *to curse, to blaspheme.*

Βλέπω, ψω, βέβλεφα, ἔβλεπον, *to see.*

Βοάω-βοῶ, ἦσω, ἦκα, *to cry, to shout.*

Βοηθέω-ῶ, ἦσω, κα, *to help.*

Βουλεύω, σω, βεβούλευκα, *to deliberate.* In the mid. *the same, and to decide.*

Βρέχω, ξω, χα, ἔβραχον, *to wet.*

Γ

Γεννάω-ω, ἦσω, κα, *to beget, bring forth.*

Γινώσκω and γινώσκω, γινώσομαι, ἔγνωκα, ἔγνω, *to know.*

Γίνομαι, or γίγνομαι, γενήσομαι, γεγένημαι, ἔγενόμην, γέγονα, *to be, to become, to be made.*

Γράφω, ψω, γέγραφα, ἔγραφον, *to write.*

Δ

Δάκνω, δήξομαι, ἔδακον, δέδηχα, *to bite.*

Δεῖ, δεήσῃ, *it behoves.*

Δεῖδω, δέισομαι, δέδοικα, p. m. δέδια, *to fear.*

Δέρω, δερῶ, δέδερα, ἔδαρον, *to flay.*

Δέω, δήσω, δέδεκα, *to bind.*

Δηλόω-ῶ, ὠσω, κα, *to manifest.*

Δια-βεβαιώω-ῶ, ὠσω, κα, *to confirm.*

Δια-κρίνω, νῶ, διακέκρικα, *to distinguish.*

Δι-αμιλλάομαι-ῶμαι, ἦσομαι, *to contend with eagerness.*

Δια-σπάω-ῶ, ἄσω, διέσπακα, *to tear asunder.*

Δια-σώζω, σω, -σίσωκα, *to preserve.* 1. aor. pass. διεσώθην.

Δια-τίθημι, θήσω, τέθεικα, *to dis- pose; in the pass. to be affected.*

Διδάσκω, ξω, δεδίδαχα, *to teach.*

Δίδωμι, δώσω, δέδωκα, ἔδω, *to give.*

Δι-ίστημι, διαστήσω, διέστηκα, *to separate, to distend.*

Δικαίωω-ῶ, ὠσω, κα, *to justify.*

Διώκω, ξω, δεδίωχα, *to pursue, to follow, to persecute.*

Δοκιμάζω, σω, δεδοκίμακα, *to prove.*

Δοξάζω, ἄσω, ἀκα, *to praise or glorify.*

Δουλεύω, σω, δεδούλευκα, *to serve or be a slave.*

Δουλῶω-ῶ, ὠσω, κα, *to enslave.*

Δύναμαι, δυνήσομαι, δεδύνημαι, ἔδυνήθην, *to be able.*

Δυναμῶω-ῶ, ὠσω, κα, *to strengthen, to confirm.*

Δυστυχεῖω-ῶ, ἦσω, κα, *to be unfortunate, from δὺς and τύχη, fortune.*

Ε

Ἐάω, ἑάσω, 1. aor. εἶασα, εἶακα, *to suffer, or permit, omit.*

Εγχειρέω-ῶ, ἦσω, κα, *to take in hand, from ἐν and χεῖρ, the hand.*

Ἐθέλω, or θέλω, θελήσω, τεθέλη- κα, *to will, to wish.*

Ἐθω, used in the present only in the participle; perf. Att. εἰωθα, with the sense of the present, *to be accustomed.*

Εἶδω, εἴσομαι, εἶδον and ἴδον, p. m. οἶδα, *to know.*

Εἶκω, p. m. ἔοικα, *to resemble.*

Εἶμι, ἔσομαι, *to be.*

Ἔμι, *to go.* See Gram.

Εἰρηνεύω, εὔσω, κα, *to live in peace.*

Εἰσ-φέρω, εισοίσω, &c., *to bring in.*

Ἐκ-τίθημι, *to set out, to expose.* See τίθημι.

Ἐκ-φεύγω, ζω, πέφευγα, ἐξέφυγον, *to fly from.*

Ἐλέγχω, ζω, ἤλεγχα, *to reproach.*

Ἐλευθερόω -ῶ, ὥσω, κα, *to set free.*

Ἐν-δύω, ἐνδύσω, ἐνδεδυκα, ἐνέδυν, *to put on.*

Ἐν-ίστημι, ἐνστήσω, ἐνέστηκα, part. ἐνεστηκώς and ἐνεστώς, *to be present; τὰ ἐνεστῶτα, present things.*

Ἐξ-έρχομαι, -ελεύσομαι, -ἤλθον, *to come out.*

Ἐπαινέω -ῶ, ἐσω, ἦσω, ἐπῆνεκα, *ηκα, to praise.*

Ἐπ-αν-ίστημι, *to raise up.*

Ἐπ-εimi, *to attack.* See Gram.

Ἐπ-ι-γελάω -ῶ, ἄσω, *to deride.*

Ἐπι-δείκνυμι, -δείξω, -δίδειχα, *to show.*

Ἐπι-θυμέω -ῶ, ἦσω, κα, *to desire; from ἐπὶ and θυμός, mind.*

Ἐπι-καλύπτω, ψω, φα, *to conceal.*

Ἐπι-μέλω and -μέλομαι, -μελήσω, -μελήσομαι, *to be a subject of concern; to take care of.*

Ἐπ-ίσταμαι, -ιστήσομαι, *to know.*

Ἐπι-στρέφω, ψω, φα, *to turn back.*

Ἐπι-τιμάω -ῶ, ἦσω, ἐπιτιτίμηκα, *to rebuke.*

Ἐπι-τρέπω, ψω, ἐπιτρέφεα, ἐπετραπον, *to permit.*

Ἐπομαι, ἔψομαι, *to follow.*

Ἐπω, 2 aor. εἶπον, 1 aor. εἶπα, *to say.*

Ἐρχομαι, ἐλεύσομαι, ἦλυθα, and ἐλήλυθα, ἦλυθον, sync. ἤλθον, *to come.*

Ἐρωτάω -ῶ, ἦσω, κα, *to ask.*

Εὐαγγελίζω, ἰσω, εὐηγγέλικα, *to bring good tidings; to proclaim the gospel.*

Εὐδοκιμέω -ῶ, ἦσω, κα, *to be approved.*

Εὐλογίω -ῶ, ἦσω, κα, *to bless, to speak well of.*

Εὐνοίω -ῶ, ἦσω, κα, *to be well disposed.*

Εὐρίσκω, εὐρήσω, εὔρηκα, εὔρον, *to find.*

Εὐσεβέω -ῶ, ἦσω, κα, *to reverence.*

Εὐτυχέω -ῶ, ἦσω, κα, *to be prosperous; from εὖ, well, and τύχη, fortune.*

Εὐφραίνω, ανῶ, εὐφραγκα, *to delight, rejoice.*

Εὐχομαι, ξομαι, εὐγμαι, *to pray.*

Ἐτοιμάζω, ἄσω, ἡτοίμακα, *to make ready.*

Ἐχω, ἔξω and σχήσω, ἔσχον, *to have; imperf. εἶχον.*

Z

Zάω -ῶ, ἦσω, ἔζηκα, *to live.*

Ζημιόω, ὥσω, κα, *to damage.*

Ζητέω -ῶ, ἦσω ἐζήτηκα, *to seek.*

H

Ἠγέομαι-οῦμαι, ἡγήσομαι, ἡγήμαι, *to lead, to esteem, or think.*

Ἡκω, ἦξω, ἦχα, *to come.*

Ἡσάομαι or Ἡττάομαι -ῶμαι, ἡσομαι, *to be defeated.*

Θ

Θάπτω, ψω, τέταφα, ἔταφον, *to bury.*

Θανατόω -ῶ, ὥσω, κα, *to put to death.*

Θαρσέω -ῶ, ἦσω, κα, *to be bold.*

Θαύμαζω, σω, τεθαύμακα, *to admire, to wonder.*

Θίλω or ἐθέλω, θελήσω, τεθέληκα, *to wish.*

Θεραπεύω, εὔσω, κα, *to serve, to care.*

Θερμαίνω, ανῶ, τεθέρμαγκα, *to warm.*

Θεωρίω -ῶ, ἦσω, κα, *to view.*

Θνήσκω, τέθνηκα, ἔθανον, *to die.*

I

Ἰδρύνω, σω, κα, *to erect.*

Ἴσῃμι, (see Grammar,) *to know.*

Ἰστημι, στήσω, ἔστηκα, ἔστην, *to place, to erect.*

K

Καθ-άπτω, ψω, καθῆψα, κατῆφα, *to fasten to, to hang on.*

Καθ-ίστημι οἱ καθιστάω, κατα-στήσω, καθέστηκα, *to appoint, to constitute: from κατὰ and ἵστημι.*

Καλέω -ῶ, ἔσω, κέκληκα, *to call.*

Καλύπτω, ψω, κεκάλυφα, ἐκάλυβον, *to cover.*

Κάμνω, καμῶ, κέκμηκα, ἔκαμον, *to labour.*

Κατα-βαίνω, -βήσομαι, -βέβηκα, κατέβην, *to descend.*

Κατα-βιβρώσκω, -βρώσω, -βέβρωκα, -έβρώθην, *to devour.*

Κατ-άγω, ξω, ἤχα, *to lead back.*

Κατα-λείπω, -λείψω, -λέλειφα, *to leave.*

Κατα-πίπτω, -πεσῶ, -πέπτωκα, -έπεσον, *to fall to the ground.*

Κατ-αρτίζω, ἰσω, κα, *to restore to its place, to unite (in the middle), to be united: perf. pass. κατήρτισμαι.*

Κατα-σβεννύω, οἱ -σβεννυμι, -σβέσω, *to extinguish.*

Κατα-τίθημι, -θήσω, -τέθεικα, *to put, to lay.*

Κατ-οικέω -ῶ, ἦσω, κατῴκηκα, *to dwell.*

Κατ-ορθόω -ῶ, ὠσω, *to set up, to rectify: from κατὰ and ὀρθός, upright.*

Καυχάομαι -ῶμαι, καυχῆσομαι, *to boast.*

Κεῖμαι, κείσομαι, *to lie, lie down.*

Κελεύω, σω, κεκέλευκα, *to order.*

Κηρύσσω and κηρύττω, ξω, κекήρυχα, *to proclaim.*

Κλείω, σω, *to shut.*

Κλέπτω, ψω, κέκλεφα, ἔκλαπον, *to steal.*

Κληρονομέω -ῶ, ἦσω, κα, *to inherit.*

Κοινωνέω -ῶ, ἦσω, κα, *to be a partaker.*

Κολάζω, σω, κα, *to check, to punish.*

Κρεμάω -ῶ, ἄσω, κα, *to hang up: pres. p. κρέμαμαι, σαι, ται.*

Κρίνω, κρινῶ, κέκρικα, ἔκρινον, *to judge.*

Κτάομαι -ῶμαι, κτήσομαι, κέκτημαι οἱ ἔκτημαι, *to possess.*

Κτείνω, κτενῶ, ἔκτακα, ἔκτανον, *to kill.*

Κωλύω, ὦσω, *to hinder.*

Λ

Λαγχάνω, λήξομαι, ἔλαχον, *to obtain.*

Λαλέω -ῶ, ἦσω, κα, *to speak.*

Λαμβάνω, λήψομαι, εἴληφα, ἔλαβον, *to receive.*

Λάμπω, ψω, λέλαμφα, *to shine.*

Λανθάνω, λήσω, λέληθα, ἔλαθον, *to lie hid, escape the notice of.*

Λέγω, ξω, λέλεχα, ἔλεγον, *to say, to choose.*

Λείπω, ψω, λέλειφα, ἔλιπον, *to leave, to fail.*

Λογίζομαι, ἰσομαι, λελόγισμαι, *to think, to consider.*

Λοιδορέω -ῶ, ἦσω, κα, *to revile.*

Λύω, σω, λέλυκα, *to loose, to pay, to solve.*

M

Μαίνομαι, μανοῦμαι, μέμνηνα, *to be mad.*

Μαίνω, μανῶ, perf. mid. μέμνηνα, to be mad.

Μανθάνω, μαθήσομαι, ἔμαθον, to learn.

Μαρτυρέω -ῶ, ἤσω, κα, to testify.

Μάχομαι, μαχήσομαι, μεμάχημαι, to fight.

Μεθύω, ὑσω, μεμεθυκα, to drink to excess, to be intoxicated.

Μειόω -ῶ, ὥσω, κα, to lessen.

Μελετῶ -ῶ, ἤσω, κα, to attend to or care for.

Μέλλω, μελλήσω, ἐμέλλησα, to be about to do.

Μένω, μενῶ, μεμένηκα, ἔμενον, to remain, to await.

Μετα-βάλλω, -βαλῶ, -βέβληκα, μετέβαλον, to alter (in the middle), to change, to repent.

Μετα-πέμπω, -πέμψω, φα, to send for.

Μιμίομαι -οῦμαι, μιμήσομαι, μεμίμημαι, to imitate.

Μισέω -ῶ, ἤσω, μεμίσηκα, to hate.

Μνάομαι -ῶμαι, μνήσομαι, μέμνημαι, ἐμνήσθην, to remember, call to mind.

Μολύνω, υνῶ, μεμόλυκα, to pollute.

N

Νέμω, νεμῶ, νενέμηκα, ἵνεμον, to feed, to distribute.

Νικάω -ῶ, ἤσω, νενίκηκα, to conquer: from νίκη, victory.

Νοσέω -ῶ, ἤσω, κα, to be sick.

Ξ

Ξηραίνω, ανῶ, κα. 1. aor. ἐξηράνα, to dry up.

O

Οἰκέω -ῶ, ἤσω, ὤκηκα, to inhabit. Ὅτι, to think.

Ὀλλυμι or ὀλλύω, ὀλίσω, ὤλεκα, ὦλον, perf. mid. ὤλα, Attic. ὄλωλα, to destroy, to perish.

Ὀμνυμι or ὀμνύω, ὀμόσω, ὤμοκα, fut. m. ὀμοῦμαι, to swear.

Ὅμοιόω -ῶ, ὥσω, κα, to make like.

Ὁμολογέω -ῶ, ἤσω, κα, to confess.

Ὀνειδίζω, ἰσω, ὠνειδίκα, to reproach.

Ὀράω -ῶ, ἄσω, ὤρακα, Attic. ἐώρακα, to see.

Ὀρμάω -ῶ, ἤσω, ὤρμηκα, to impel, to incite.

Ὀρύσσω, Attic. ὀρύττω, ξω, ὤρυχα, ὤρυγον, to dig.

Π

Παιδεύω, σω, πεπαιδευκα, to instruct.

Παρα-βάλλω, -βαλῶ, -βέβληκα, παρέβαλον, to cast to, bring to.

Παρα-δίδωμι, -δώσω, παραδίδωκα, to give up; 1 aor. p. παρεδόθην.

Παρ-αινέω -ῶ, ἰσω, παρήνεκα, to advise, to exhort.

Παρα-καλέω -ῶ, ἰσω, κα, to exhort.

Παρα-καλέομαι -οῦμαι, to be comforted.

Παρά-κειμαι, -είσομαι, to lie by, to be exposed to.

Πάρ-ειμι, to be present.

Παρ-ίσταμαι (middle), to appear.

Πάσχω, πείσομαι, πέπονθα, ἔπαθον, to suffer.

Πατάσσω, ξω, to strike.

Πείθω, σω, πέπεικα, ἐπιθον, p. p. πέπεισμαι, to persuade, (in the middle), to obey.

Πειράω -ω, ἄσω, πεπείρακα, to try, to tempt.

C

Πέμπω, ψω, πίπεμφα, έπεμπον, to send.

Πενθέω -ω, ήσω, κα, to mourn.

Περαίνω, ανώ, to accomplish.

Περί, concerning.

Περι-άγω, ξω, ήχα, ήγον, to go, or lead about.

Περί-ειμι, imperf.-ζειν, to go round.

Περι-πατέω -ω, to walk up and down, to live.

Πήγνυμι, πήξω, πέπηγα, to fasten, denumb.

Πιμπράω -ω, and πιμπρημι, πιμπρήσω, and πρήσω, πέπρηκα, to burn.

Πιστεύω, σω, πεπίστευκα, to believe.

Πλέκω, ξω, πέπλεκα, έπλακον, to weave.

Πληρόω -ω, ώσω, κα, to fill.

Πλήσσω, ξω, πέπληχα, έπληγον and έπλαγον, to strike.

Πλουτέω -ω, ήσω, κα, to be rich.

Ποιέω -ω, ήσω, πεποίηκα, to make.

Πολιτεύω, εύσω, κα, to administer the state; οι πολιτευόμενοι, the governed, i. e. the citizens.

Πορεύω, εύσω, to bring, to convey; πορεύομαι, to set out.

Ποτίζω, ίσω, to give drink.

Πράσσω and -ττω, ξω, πέπραχα, έπραγον, to do.

Προ-γίγνομαι, or -γίνομαι, -γινήσομαι, -γεγέννημαι, to go or be before; τὰ προγεγενημένα, the past.

Προσ-άγω, άξω, ήχα, ήγον, to bring.

Προσ-δέχομαι, ξομαι, -δέδεγμαι, to admit, to approve.

Προσ-δια-τίθεμαι, pass. to be proposed.

Προσ-δοκίω -ω, to expect.

Προσ-πλήσσω, ξω, χα, to strike more strongly.

Προσ-τίθημι, προσθήσω, προστέθεικα, to add.

Προ-τίθημι, -θήσω, -τίθεικα, aor. 1. p. προετίθην, to expose.

Πταίω, σω, έπταικα, to stumble.

Πυνθάνομαι, πεύσομαι, πέπνυσμαι, έπυνθόμην, to enquire.

P

΄Ρέω, ρήσω, έρρήκα, to say, 1 aor. pass. έρρέθην, a. 1. part. ρήθεις.

΄Ρίπτω, ψω, έρρίφα, to throw, throw away, throw down.

΄Ρώννυμι or ρωννύω, ρώσω, έρρώκα, to strengthen.

Σ

Σιγάω -ω, ήσω, σεσίγηκα, to be silent.

Σιτίομαι -οῦμαι, to feed upon.

Σκέπτομαι, ψομαι, to look out.

Σκοτίζω, σω, κυ, to darken.

Σπείρω, σπερώ, έσπαρκα έσπαρον, to sow.

Στεφανόω -ω, ώσω, κα, to crown, to honour.

Συγ-χωρέω -ω, ήσω, κα, to pardon, from σὺν, and χωρέω, to go.

Συλ-λέγω, ξω, to collect.

Συμβαίνει, impers., it happens.

Συμ-πλέκω, ξω, χα, συνέπλεκον, to entangle together.

Συμ-φέρω, συνοίσω, συνήνεγκα, to happen, to be advantageous.

Συν-αντάω -ω, ήσω, κα, to meet with.

Συν-δειπνέω, ήσω, to sup with.

Συν-είδω, or Συν-είδημι, ήσω, to be conscious; inf. aor. 2. συνιδεῖν.

Συν-ιημι, συνήσω, συνεῖκα, 1. aor. p. p. συνιεις, to understand.

Συνιστάω and Συν-ίστημι, συστήσω, συνέστακα, to collect, to praise.

Συν-τίθεμαι (middle) to make an agreement.

Συσκευάζω, άσω (and in the mid.)

to pack up and prepare for a journey.

Συσ-τρέφω, ψω, *to collect.*

Σφαγιάζω, σω, *to sacrifice victims.*

Σωφρονέω -ῶ, ἦσω, κα, *to be wise.*

Σώζω, σω, σέσωκα, *to save.*

T

Ταπεινῶ -ῶ, ὠσα, κα, *to humble.*
Ταράσσω and -ττω, ξω, τετάραχα, *to disturb.*

Τάσσω, Att. τάττω, ξω, τέταχα, ἔταγον, *to set in order.*

Τελέω -ῶ, ἴσω, τετέλεκα, *to pay, to accomplish.*

Τέμνω, τεμῶ, τέτμηκα, ἔταμον, *to cut.*

Τέρπω, ψω, τέτερφα, *to delight.*

Τηρέω -ῶ, ἦσω, κα, *to observe.*

Τίθημι, θήσω, τέθεικα, ἔθην, *to put.*

Τίκτω, τέξω, ἔτεκον, *to bring forth.*

Τιμάω -ῶ, ἦσω, τετίμηκα, *to honour.*

Τοξέω, σω, κα, *to shoot with a bow.*

Τρέπω, ψω, τέτρεφα, ἔτραπον, *to turn.*

Τρέφω, θρέψω, τέτρεφα, ἔτραφον, *to nourish.*

Τρώγω, τρώξομαι, ἔτραγον, *to eat.*

Τύπτω, ψω, τέτυφα, ἔτυπον, *to strike.*

Τυφλώω -ῶ, ὠσω, κα, *to blind.*

Υ

Ὑβρίζω, σω, ὕβρικα, *to insult.*

Ὑπ-άγω, -άξω, -ἦχα, *to depart, to go.*

Ὑπ-ακούω, σω, κα, *to listen to, attend to.*

Ὑπ-άρχω, ξω, ὑπῆρξα, *to be: fr. ὑπό and αρχή, a beginning.*

Ὑπω-μένω, -μενῶ, -μεμένηκα, ὑπέμενον, *to remain.*

Ὑπο-φέρω, -οίσω, -ἤνεγκα, *to support, to endure.*

Ὑψώω -ῶ, ὠσω, κα, *to lift up, exalt.*

Φ

Φαίνω, φανῶ, πέφαγκα, ἔφανον, *to show, to shine.*

Φαυλίζω, ἴσω, κα, *to despise, to vilify.*

Φέρω (irreg.) fut. οἴσω, 1 aor. ἤνεγκα, 2 aor. ἤνεγκον, *to bear.*

Φεύγω, ξω, πέφευχα, ἔφυγον, *to fly, to avoid.*

Φημί, φήσω, ἔφην, *to say.*

Φθέγγομαι, ἐγξομαι, *to utter a sound, to speak.*

Φθίνω, ενῶ, ἐφθικα, *to destroy.*

Φιλέω -ῶ, ἦσω, πεφίληκα, *to love.*

Φοβέω -ῶ, ἦσω, κα, *to alarm (in the middle), to fear: 1 aor. pass. ἐφοβήθην, I feared.*

Φονεύω, εὔσω, πεφόνευκα, *to kill, to murder.*

Φράζω, σω, πέφρακα, ἔφραδον, *to say.*

Φρονέω -ῶ, ἦσω, κα, *to think, to be wise.*

Φροντίζω, ἴσω, κα, *to meditate or have a care of.*

Φυλάττω or -ασσω, ξω, πεφύλακα, *to guard: in the mid. to guard against.*

Φυσιῶω -ῶ, ὠσω, κα, *to inflate, to puff up.*

Φύω, σω, πέφυκα, ἔφυν, *to bring forth, to be born.*

X

Χαίρω, χάρω, κίχαρκα, ἱχαρον, *to rejoice: (in the imperative), farewell.*

Χράομαι, -ῶμαι, χρήσομαι, κί-
χρησμαι, *to use.*

Χρή, χρήσει, *it behooves.*

Χρηματίζω, ἰσω, *to gain money.*

Χωρίζω, ἰσω, *to separate.*

Ψ

Ψάλλω, ψαλῶ, ἔψαλκα, *to play on an instrument.*

Ψωμίζω, ἰσω, *to feed.*

Ω

Ὀφελέω, -ῶ, ἤσω, κα, *to help.*

INDECLINABLES.

A

A, α, in composition is sometimes negative, as ἄξιος, *worthy*, ἀνάξιος, *unworthy*; sometimes intensive, as ἄξυλος, *very woody.*

Ἄει, adv. *always.*

Ἄλλα, conj. *but.*

Ἄλύπως, *without sorrow.*

Ἀμφαδόν, adv. *openly.*

Ἄν, conj. and adv. *if*: it is used to give a potential sense to all moods but the imperative.

Ἄνευ, adv. *without.*

Ἄντι, prep. (with a gen.), *instead of.*

Ἀνωθεν, *from above.*

Ἀπό, prep. (with a gen.), *of, from, by, after, since, &c.*: in composition it denotes *absence, separation, &c.*

Ἄρα, conj. *then, certainly.*

Ἄριστα, superl. of ἀγαθός: neu. pl. used as an adv. *best.*

Ἄφνω, adv. *suddenly.*

B

Βραδέως, adv. *slowly.*

Γ

Γάρ, conj. *for.*

Δ

Δέ, conj. *and, but.*

Δή, adv. *indeed.*

Διά, prep. (with a gen.), *through, during, by means of, &c.*: διὰ παντός, *always*: (with an acc.), *through, on account of, &c.*

Διὰ τί, *wherefore?*

Ε

Ἐάν, conj. *if.*

Ἐγγός, adv. *near at hand.*

Εἰ, ἰφ: εἰ μὴ, *unless.*

Εἰς, prep. (with an acc.), *for, towards, into, &c.*

Ἐκ (before a consonant), ἐξ (before a vowel), prep. (with a gen.), *from, by, after, since, &c.* : ἐξ οὗ, *since that* : ἐκ πολλοῦ, *since a long time.*

Ἐμπροσθεν, adv. *before, in presence of.*

Ἐν, prep. (with a dat.), *in, into, amongst, &c.*

Ἐνδοθι, adv. *within.*

Ἐνεκα and ἕνεκεν, adv. (with a gen.), *for the sake of.*

Ἐνθα, adv. *where, here.*

Ἐπάνω, adv. *above.*

Ἐπειδή, adv. and ἐπειδὴν, *when.*

Ἐπὶ (with an acc.) denotes motion, *to or upon, against, towards, &c.* : (with a gen.), *time and place on, under, &c.* : (with a dat.), *by, by means of, &c.* : ἐπὶ μισθῷ; *for pay* : ἐπὶ τέλει τοῦ βίου, *towards the end of life.*

Ἐπιεικῶς, adv. *properly.*

Ἐτι, adv. *still, longer.*

Εὐθὺς, adv. *immediately.*

Εὐπερῶς, adv. *easily.*

Εὐσεβῶς, adv. *piously.*

Ἐφ' (for ἐπὶ, before an aspirate vowel), *upon.*

H

Ἡ, conj. *than, or.*

Ἡδὲ, conj. *and.*

Ἡδῇ, adv. *presently, now.*

I

Ἰδοὺ, adv. *behold.*

Ἴνα, conj. *that, to the end that* : ἵνα μή, *for fear that.*

K

Καθώς, adv. *even as.*

Καὶ, conj. *and.*

Κακῶς, *badly, ill.*

Κἂν (for καὶ ἄν), *although* : κἂν for καὶ ἐν.

Κατὰ, prep. (with an acc.), *through, according to, &c.* : (with a gen.), *to, at, against, &c.* : (with a dat., rarely), *from, within, &c.*

Καθ' ὑπερβολήν, *beyond measure* : (καθ' ἐνιαυτὸν, *annually* : καθ' ἐκάστην ἡμέραν, *every day.*)

Κρυφῶς, adv. *secretly.*

M

Μάλα, adv. *very* : comp. μᾶλλον, *more* : superl. μάλιστα, *principally, especially.*

Μάλιστα, *chiefly, most* : superl. of μάλα.

Μάλλον, *see μάλα.*

Μὲν, *indeed.*

Μέχρι and μέχρις, adv. *as far as.*

Μετά (with a gen.), *with* : (with an acc.), *after, during.*

Μή, adv. *not and lest* : the same as *ne* in Latin : as μὴ λέγῃς, or μὴ λέγῃς, *ne dicas, do not say, whether?*

Μηδᾶμῶς, adv. *by no means.*

Μήποτε, adv. *never.*

Μήτε, *neither, nor.*

N

Νῦν, adv. *now.*

O

Οἶκοι, *at home.*

"Ὀλως, *entirely*.
 "Ὀμοίως, *equally*.
 "Ὀμως, *nevertheless*.
 "Ὀπου, *where*.
 "Ὀπως, *adv. to the end that*.
 "Ὅταν, *adv. when*.
 "Ὅτε, *adv. when*.
 "Ὅτι, *conj. that, because*.
 Οὐ, οὐκ (before a vowel): οὐχ
 (before an aspirate), *adv. not*.
 Οὐδέ, *conj. neither*.
 Οὐκέτι, *adv. no more*.
 Οὖν, *conj. therefore*.
 Οὐποτε, *adv. never*.
 Οὕτω, *adv. thus*.
 Οὕτως, *adv. so, thus*.
 Οὐχ (for οὐ before an aspirate),
not.

Π

Πανταχοῦ, *everywhere*.
 Πάντως, *absolutely*.
 Παρά, *prep. (with a gen.), from, by, &c.: (with a dat.), near, beside, at, &c.: (with an acc.), motion to, against, &c.: παρά μικρόν, almost: παρ' ἡμέραν, every other day*.
 Περὶ, *prep. (with a gen.), of, around, respecting, for the sake of, &c.: (with a dat.), about, on, on account of, &c.: (with an acc.), around, about, near, towards, &c*.
 Πλησίον, *adv. near: ὁ πλησίον, a neighbour*.
 Πολλάκις, *adv. often*.
 Ποῦ, *whither*.
 Προπαροίθην, *before*.
 Πρόσθεν, *adv. before: οἱ πρόσθεν, those in front*.

Πρὸς, *prep. (with an acc.), to, towards, against, with, &c.: (with a gen.), of, from, &c.: (with a dat.), at, in, &c.: πρὸς τούτοις, besides that*.

Πρόφην, *adv. lately*.

Πῶς, *adv. how?*

Σ

Σὺν, *prep. (with a dat.), with*.
 Σφόδρα, *adv.*

Τ

Τέ, *conj. and*.

Τῇδε, *here*.

Τότε, *adv. then*.

Υ

Ὑπὲρ (with a gen.), *above, for, in favour of: (with an acc.), beyond, besides, against*.

Ὑπὸ, *prep. (with the gen.), under: (without motion), by: (with the accus.), under: (signifying motion), towards*.

Χ

Χωρὶς, *adv. (with a gen.), without*.

Ω

Ὡ, *O*.

Ὡς, *conj. as*.

Ὡσπερ, *as, so as, that*.

GUIDE TO GREEK.

PART I.

THIS Part consists of Exercises on the Article, Substantives, Adjectives, Pronouns and Verbs.

* * *In this First Part the sentences are very simple, and easily explained by a few of the most general rules of the Latin Syntax, with which the pupil is presumed to be acquainted previously to his commencing the study of Greek. The few peculiarities that do occur are explained in the notes.*

CHAP. I.—THE ARTICLE AND SUBSTANTIVES.

In this Exercise the examples, though not distributed into Declensions, are arranged progressively, so as to be applicable either to the Eton system of Ten Declensions or to the grammars of Matthiæ, Valpy, and others.

The English Definite Article is rendered into Greek by ὁ, ἡ, τὸ; but the latter is not always to be rendered by 'The.'

The Numeral Adjective 'Two,' is rendered by the Dual Number.

The sign of the Vocative in Greek is ὦ.

 *The Article takes the same gender, number, and case as the Substantive.*

SUBSTANTIVES NOT CONTRACTED.

Ἑρασταί.
Δόξης.
Τιμῆς.

ὦ νεανία.
Τὴν σοφίαν.
Δεσπότου.

Τῶν οἰκετῶν.
 Τῶν στρατιωτῶν.
 Τὴν τρυφήν.
 Ἀρετῆς καὶ συνηθείας.
 Τῶν πολιτῶν.
 Θαλάσση.
 Τὴν βασιλείαν.
 Ὁ βουκολιαστής.
 Ἀκουστής Φιλητοῦ.
 Ἀθηνᾶ.
 Τῶν ἐλαιῶν φυτεῖαν.
 Τὰ κεφαλὰ.
 Ταῖν ἡμέραιν.
 Ὁ ὕπνος Θανάτου ἀδελφός.
 Τέκνων φίλτρον.
 Ἀνθρώποις.
 Ὁ υἱὸς τοῦ ἀνθρώπου.
 Τοὺς ἀγγέλους.
 Τὰ σκάνδαλα.
 Ὑποκριτά.
 Τὴν δοκόν.
 Τοῦ ὀφθαλμοῦ.
 Τῆς βασιλείας.
 Τὸν διδάσκαλον.
 Τοὺς καρπούς.
 Τῷ βίῳ.
 Ὁ Σισύφου υἱός.
 Ὑψ' ἵππων.
 Τῶν ὀφθαλμῶν.
 Τοῖς ἀνθρώποισι.
 Λήδας.
 Τοῖν λόγοιν.
 Τὰ ὀδῶ.
 Μενέλεων.
 Νυμφίον.
 Τῶν ἱερείων τὰ ὀστᾶ.

Τοῖς Θεοῖς.
 Ψυχῆς χαλινός, ὁ νοῦς.
 Νοῦν ἀνθρώπου.
 Πρόκνη χελιδῶν.
 Φιλομήλα ἀηδῶν.
 Οἱ ὄνυχες καὶ οἱ δάκτυλοι.
 Τῶν χειρῶν καὶ ποδῶν.
 Μήτηρ κακότητος.
 Τὸν πατέρα καὶ τὴν μητέρα.
 Τὸ σῶμα χωρὶς πνεύματος.
 Χωρὶς τῶν ἔργων.
 Τὰς γυναῖκας, καὶ τοὺς ἀνδρας.
 Ταῖς θυγατράσι.
 Πρὸς τὴν γυναῖκα.
 Τῷ Σίμωνι.
 Ταῖν λαμπάδοιν.
 Ὑδωρ ἐπὶ τοὺς πόδας.
 Ταῖς θριξὶ τῆς κεφαλῆς.
 Ἀνδριάντα τῇ πατρίδι.
 Οἱ Αἰθίοπες.
 Τὰ βοσκήματα.
 Πρόβατα καὶ αἶγες.
 Βόες καὶ κύνες.
 Τῶν λεόντων ἀνδρότης.
 Τῶν τιγρῖδων ὠμότης.
 Τοῖς λέονσι.
 Τοῖς σώμασι.
 Ταῖς σαρκί.
 Ὑδωρ ἢ αἷμα κατὰ τὰς ρίνας.
 Κατὰ τὸ στόμα.
 Κατὰ τὰ ὦτα.
 Στήθος λέοντος.
 Πτέρυγας ὄρνιθος.
 Τὸ σῶματε.
 Τὰ λαμπάδε.

CONTRACTED SUBSTANTIVES.

Ἀδελφῶν συμβίωσις.

Τείχους.

Ἡ Μέμφις, ἡ τῶν Αἰγυπτίων
βασιλέων πόλις.Ἰσχύς καὶ τεῖχος καὶ ὄπλον
ἢ φρόνησις.

Φύσεως κατηγορία.

Ἐπὶ βασιλεῖς, εἰς μαρτύριον
ἔθνεσιν.

Ἀντὶ ἰχθύος ὄφιν.

ὑπὸ γονέων.

Ἐπάνω ὄρους.

Τοῦ πελάγους.

Τηρεὺς ἔποψ.

Βάσιν λέοντος.

Τὰ ὄρη.

Κατὰ τὸ ὕψος.

Τὸ τοῦ Ἀλκιβιάδου ἦθος.

Πλήθος ἁμαρτιῶν.

Πηλέως βρέφος τὸν Ἀχιλ-
λέα.

Τὴν αἰδῶ.

Τοῖς βασιλεῦσι.

Τοὺς ἰχθύς.

Τοῖς ἄστεσι.

Τῷ ἄστεε.

Τὰ ἄστη.

Τοῖν ἰχθύοιν.

Τοῖς δάκρυσιν.

Τῷ γραφέε.

CHAP. II.—SUBSTANTIVES AND ADJECTIVES.

Ἡ ἀληθινὴ φιλία.

Αἱ πονηραὶ ἐλπίδες.

Οἱ δάκτυλοι ψυχροί.

Μικρὰ πρόβατα καὶ κύνες
μικροί.

Ὀνυχες μέλανες.

Πάντα τὰ σκάνδαλα.

Οἱ Αἰθίοπες γυμνήτες.

Κέρδος αἰσχρόν.

Τὰ Πυρηναιῖα ὄρη.

Πολλὰ καὶ μεγάλα πάθη.

Πολλὰς ανομοιοτήτας.

Ζωὴν αἰώνιον.

Ὁ βίος βραχύς, ἡ δὲ τέχνη
μακρὰ, ὁ δὲ καιρὸς ὀξύς,
ἡ δὲ πείρα σφαλερὰ, ἡ
δὲ κρίσις χαλεπὴ.

Τὸν ἁμαθῆ πλούσιον.

Πρόβατον χρυσόμαλλον.

Τυφλὸν ὁ πλούτος.*

Πιστὸν ἢ γῇ, ἄπιστον ἢ
θάλασσα.

* See Chap. XXIX. seq.

Τρίκερω καὶ τετράκερω πρό-
βατα.

Πᾶς ὁ βίος ἀσεβοῦς ἐν
φροντίδι.

Βίου δικαίου τέλος καλόν.

Ὁ ζυγὸς χρηστὸς, καὶ τὸ
φορτίον ἐλαφρόν.

Ἐὰν ὁ ὀφθαλμὸς ἀπλοῦς,
δλον τὸ σῶμα φωτεινόν.

Δένδρον ἀγαθόν, καρποὺς
πονηροῦς.

Ἡ Καρμανία παμφόρος, καὶ
μεγαλόδενδρος, καὶ ποτα-
μοῖς κατάρρυντος.

Πᾶς ἄνθρωπος φιλόζωος.

Τὸν κακὸν ἄνδρα.

Φίλον ἑταῖρον.

Κακὸν λιμένα.

Κοινὰ πάθη πάντων.

Ἐν ἐσχάταις ἡμέραις.

Ἀνθρωποὶ φίλαντοί, ἀλα-
ζόνες, γονεύσιν ἀπειθεῖς,
ἀχάριστοι, ἀκρατεῖς, προ-
πετεῖς, φιλήδονοι.

Οἱ σεμνοὶ τρόποι.

Καλὸν καρπὸν.

Πᾶσαν νόσον καὶ πᾶσαν
μαλακίαν.

Τὴν πυρίπνουν Χίμαιραν.

Πολυαύχενον ὕδραν.

Ἐφ' ἡμέρᾳ ἐκάστη.

Ἐσθλῷ ἀνδρὶ.

CHAP. III. — COMPARATIVES AND SUPERLATIVES.

Τρόπος χρηστὸς ἀσφαλέστερος νόμου.*

ἦθος κραταιότερον.

Οὐδὲν τυράννου δυσμενέστερον πόλει.

Δεινὸν καὶ χαλεπώτατον.

Τοὺς χεῖρους, τοὺς ἀνοητοτέρους.

Τῶν βελτιόνων.

Τοῖς φρονιμωτέροις.

Τὴν πατρίδα τιμιωτέραν.

Ἡ μεσότης ἐν πᾶσιν ἀσφαλεστέρα.

Μείζων προφήτης.

Ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ
Κρείσσων σοφὸς ἰσχυροῦ.

* See Chap. XXII. 4.

Ἀνοίας οὐδὲν τολμηρότερον.

Ἀσφαλὴς ἀμείνων ἢ θρασὺς στρατηλάτης.

Ἐτη πλείω.

Ἐλέφαντες μείζους.

Κρείσσων οἰκτιρμοῦ φθόνος.

Βέλτιον τὸ σῶμα.

Ἡ Βακτριανὴ χώρα εὐδαιμονεστάτη καὶ εὐφορωτάτη.

Ἡ Περσέπολις πλουσιωτάτη τῶν πόλεων.

Οἱ κράτιστοι τῶν ἀνθρώπων, βραχυλογώτατοι.

Ἀεὶ κράτιστον τὸ ἀσφαλέστατον.

Μὴ τὰ ἥδιστα, ἀλλὰ τὰ ἄριστα.

Πολλοὶ ἄριστοι, ἀδυνατώτατοι.

Χαλεπώτατον ἄχθος.

Ὑπνοι μακρότατοι.

Πόλεις ἐν τῇ Κρήτῃ νήσῳ πλείους μὲν, μέγισται δὲ καὶ ἐπιφανέσταται τρεῖς, Κνωσσὸς, Γόρτυνα, Κυδωνία.

CHAP. IV.—NUMERALS.

Χίλιοι τῶν Λακεδαιμονίων.

Ἑβδομήκοντα μυριάδας τῶν βαρβάρων.

Ἑβδομηκοντῇ, πρώτῃ Ολυμπιάδι.

Τὸ δεύτερον ἔτος.

Ἐτη δέκα ἐπτά.

Εἴκοσι τέσσαρα ἔτη.

Ἀπὸ ὀκτοκαίδεκα ἑτέων μέχρι πέντε καὶ τριάκοντα ἑτέων.

Τριῆρεις διακοσίας.

Τριῆρεις πεντήκοντα καὶ ἑκατόν.

Ὀπλῖται μυριάδες τέσσαρες. Συρακούσιοι σὺν ἑννέα τριήρεσι πρὸς ἑκατόν καὶ πεντήκοντα τὰς τῶν Καρχηδονίων.

Ἐτῶν ἑννεήκοντα πέντε.

Ἐτῶν τεσσάρων καὶ ἑκατόν.

CHAP. V.—PRONOUNS.

Ὁ ἐχθρός σου.	Τὸ αὐτό.
Οὐδεὶς ἡμῶν.	Ἐν ὑμῖν σχίσματα.
Ἐαυτῷ.	Ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ
Οὗτος ὁ υἱός μου.	αὐτῇ γνώμῃ.
Ἐκαστος ἡμῶν περὶ ἑαυτοῦ.	Ἵπὲρ ἡμῶν.
Τίς ἐξ ὑμῶν ἄνθρωπος.	Καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν.
Ὁ υἱὸς αὐτοῦ.	Καὶ ἑριά σοι καὶ ἄρνας.
Πᾶς ὅστις ἐν ἐμοὶ, καὶ γὰρ ἐν	Οὐδέν τοιοῦτόν σοι.
αὐτῷ ἐμπροσθεν τοῦ πα-	Ἵμᾶς αὐτάς.
τρός μου.	Νῶν.
Τίς δὲ οὗτος, περὶ οὗ ἐγὼ	Σφῶν.
τοιαῦτα.	Σφῶ.
Διὰ τοῦ ὀνόματος τοῦ Κυ-	Ἐ.
ρίου ὑμῶν.	Σφῶ.
Οἱ.	Σφᾶς.
Σφεῖς.	Σφεῖς.
Σφίν.	

CHAP. VI.—SIMPLE VERBS NOT CON-TRACTED, ACTIVE.

PRESENT.

Κλέπτεις.	Ἄρχε.
Καλύπτει.	Λύει.
Λείπουσι.	Φύουσι.
Ἄγουσι.	Βάπτεις.
Διδάσκεις.	Λέγητε.
Τρέφει.	Σφῶι τέρπετον.
Λέγω ὑμῖν.	Τῷ ὀφθαλμῷ βλέπειτον.

Τὰς κληρονομίας ταῖς θυγατράσι λείπουσιν.
 Ἡ ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.
 Καλὸν φύουσι καρπὸν οἱ σεμνοὶ τρόποι.
 Τὴν κεφαλὴν βάπτεις.
 Ἡ εἰρήνη τὸν γεωργὸν τρέφει.
 Ἄρχε σαυτοῦ μηδὲν ἤγτων ἢ τῶν ἄλλων.
 Ἀεὶ κράτιστον τ' ἀληθῆ λέγειν.
 Σεαυτὸν οὐ διδάσκεις.
 Ψώμιζε αὐτὸν, πότιζε αὐτόν.
 Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα.
 Φεῦγε τὴν ἀδικίαν.
 Δοκίμαζε τοὺς φίλους.
 Τὸ τύπτειν ἐλευθέρους οἱ νόμοι κωλύουσιν.
 Ὅτινα τὸ αὐτὸ λέγητε πάντες.
 Αἱ πονηραὶ ἐλπίδες ἐφ' ἁμαρτήματα ἄγουσιν.
 Δειὼν καὶ χαλεπώτατον τοὺς χεῖρους τῶν βελτιόνων
 ἄρχειν.
 Διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ
 εὐαγγέλιον, καὶ, θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
 μαλακίαν.
 Ὁ διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις. ὁ κηρύσσων μὴ
 κλέπτειν, κλέπτεις.
 Ὅτινα μὴ μεθύοιεν οἱ πολῖται.

IMPERFECT.

Λιβύης ἐβασίλευε Ἀνταῖος, ὃς τοὺς ξένους ἐφόνευε.
 Τὸ ἀληθὲς ἔβλεπε.
 Θεμιστοκλῆς ἔλεγε.
 Πάντας ἔκτεινον.
 Ὁ Βελλεροφόντης ἔκτεινε τὴν πυρίπνου Χίμαιραν.
 Τοῦτ' ἔγραφέτην.
 Οἱ δὲ Ἕλληνες τὴν τε ἱππασίαν αὐτῶν ἐθαύμαζον.

FIRST FUTURE.

Ἑμεῖς πέμψετε.

Σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος αμαρτιῶν.

Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ ;

Τὴν κεφαλὴν βάπτεις, γῆρας δὲ σὸν οὐποτε βάψεις.

Μᾶλλον βλάψεις.

Μενεῖτε ἐν τῇ ἀγάπῃ μου.

Ἐκεῖνος ἐμὲ δοξάσει.

Σὺ δ' ἐνδοθι θυμὸν ἀμύξεις.

Οὐδέ σ' ὁτὼ ἄφενος καὶ πλοῦτον ἀφύξειν.

Οὐδέ με πείσεις.

Φθίσει σε τὸ σὸν μένος.

Ἡμεῖς πλέξομεν.

Σφῶϊ τέρψεται.

Τοῦτο δὲ καὶ περανῶ.

Τοῦτ' ἤδη λέξω.

Οὐκ ἔτι, Ὀρφεῦ, δρύας, οὐκ ἔτι πέτρας ἄξεις.

FIRST AORIST.

Ὁ κύων ἤρπασε.

Ἀμφω ἑτερψάτην.

Χαίρετε, οὕτω γὰρ ἐδίωξαν τοὺς προφήτας.

Ἡμεῖσα νεῦρα πρήψην.

Αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας.

Ἀράτω τὸν σταυρὸν αὐτοῦ.

Πέμψον τὰ ὄπλα.

Ἵνα μὴ δουλεύσης.

Οἱ Λάκονες τοὺς κλέψαντας ἐκόλαζον, οὐ διὰ τὸ κλέπτειν.

Ἄν θρέψης.

Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην ἔλεγε· Πάταξον μὲν,
ἀκουσον δὲ.

Ἴδου, ὁ παῖς μου, δὴ ἡρέτισα.

Μὴ κλείσης τὰ ὦτα πρὸς παιδείαν Κυρίου.

Λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων.

Μὴ θαυμάσης ὅτι εἶπόν σοι.

Μείνατε ἐν ἔμοι· καγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ καρ-
πὸν φέρει ἀφ' ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ,
οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἔμοι μένητε.

PERFECT.

Ταῦτ' ἐγὼ γέγραφα.

Μείζω τὰ κακὰ πέφυκε.

*Ὡρυχέ τις.

Ζεῦξις γέγραφε.

Σφὲ τετύφατον.

*Ἐψάλκαμεν.

Νευεμήκαμεν.

*Ἀμφω ἐρρίφατον.

*Ἐκείνω τετιμήκατον.

Λελέχατον.

PLUPERFECT.

Πολλοὶ ἐγεγράφεισαν.

*Αὐτὸς ἐτετύφεις.

SECOND AORIST.

*Ἐφραδον.

*Εγὼ ἔκαμον.

*Ἐτάγομεν.

*Ἐφυγε δὲ Μωσῆς.

Φύγωμεν κολακείας.

*Ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.

*Ἐν Λέρνη πολυαύχενον ἔκτανεν ὕδραν.

Χρυσὸν ἀνὴρ ἔλιπε.

*Ὁ Ἡρακλῆς τὸ ρόπαλον αὐτὸς ἔταμεν ἐκ Νεμέας.

Τὸν ἀμαθῆ πλούσιον Διογένης πρόβατον εἶπε χρυσό-
μαλλον.

*Ἐφραδέτην τούτῳ.

Εἰ φράδωμεν.

Πῶς τις ἀνευ θανάτου φύγοι; οὐ φυγεῖν εὐμαρές.

*Ἄν ἴδῃ τις ἐνύπνιον, ἂν εἴπῃ κακῶς.

THE VERB Εἰμι.

Ἔστι δεσπότης.

Ἔστι τῶν στρατιωτῶν.

Οἱ Αἰθίοπες γυμνήτεις εἰσι καὶ νομάδες· τὰ δὲ βοσκήματα αὐτοῖς ἔστι μικρὰ πρόβατα καὶ αἰγες, καὶ βόες, καὶ κύνες μικροί.

Ἑρμῆς Μαίας υἱός, εἰσηγητής ἔστι τῆς παλαίστρας, καὶ τῆς ἀπὸ τῆς χελώνης λύρας.

Ὁ Πήγασος ἵππος ἦν πτηνός.

Οἱ Σπαρτιᾶται δόξης καὶ τιμῆς ἔρασταί ἦσαν.

Φύσει δὲ πολλὰ καὶ μεγάλα πάθη ἦσαν ἐν αὐτῷ.

Καὶ ἔσται σημεῖα ἐν ἡλίῳ, καὶ σελήνῃ, καὶ ἄστροις.

Τοῖς σεαντοῦ πρᾶος ἴσθι.

Οὕτως ἔσονται οἱ ἔσχατοι, πρῶτοι· καὶ οἱ πρῶτοι, ἔσχατοι.

Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. Ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

Ἄνδρες δίκαιοι ἔστωσαν σύνδειπνοί σου.

Ἐὰν ᾖς φιλομαθής, ἔση πολυμαθής.

Μετὰ συνετῶν ἔστω ὁ διαλογισμός σου.

Παῖς ὢν, κόσμιος ἴσθι.

Ζεῦξιν ὁ Ἡρακλεώτης καὶ Παρρᾶσιος ὁ Ἐφέσιος γραφέε ἦσθη.

CHAP. VII.—SIMPLE VERBS NOT CONTRACTED, PASSIVE.

Πιστεύεται.

Λέγεται.

Κέκριται.

Ἐφάνη.

Ἠρπάγη.

Ἐπέμφθη.

Ἐτράφη.

Ἐγέγραψο.

Τετύφονται.

Ἐσπάρθη.

Ἐσκοτίσθη.

Ἐδοξάσθη.

Ὅρεα χλωρὰ ἐφάνη.

Ἐσκοτίσθη ὁ ἥλιος.

Ὁ Ἀρίων ἐσώθη ὑπὸ δελφίνος.

Ἰάσων ἐπὶ τὸ χρυσοῦν δέρας ἐπέμφθη ὑπὸ Πελλίου.

Ἐὰν μή τις μείνῃ ἐν ἐμοὶ, ἐξηράνθη.

Ὁ ψεύστης, καὶ ἀληθῆ λέγων, πολλάκις οὐ πιστεύεται.

Τάνταλος διὰ τὴν ἀσέβειαν ἐκολάσθη.

Ἀκακοὶ οὐκ αἰσχυνθήσονται.

Κάλλιστον τοῦτο λέγεται, καὶ λελέξεται.

Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται.

Ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ,
εἰς μαρτύριον αὐτοῖς καὶ ἔθνεσιν.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε· Ἐν ᾧ γὰρ κρίματι κρίνετε,
κριθήσεσθε.

Αἱ οὖσαι ἐξουσαὶ ὑπὸ τοῦ Θεοῦ τεταγμέναι εἶσιν.

Ἔστε σεσωσμένοι διὰ τῆς πίστεως.

Ὁ μὲν τὸ σῶμα λελυμένος, τὴν δὲ ψυχὴν οὐ λελυμένος,
δούλος.

Ἀδικος δικαστὴς μεμολυσμένη συνειδήσις.

Ὅγλας διὰ κάλλος ὑπὸ Νυμφῶν ἡρπάγη.

Ἐτράφη παρὰ Χείρωνι.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδία.

Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου.

Ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων.

Φραδῆτωσαν λόγοι.

Ἴνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ.

Ἐν τῷ προνάῳ τῷ ἐν Δελφοῖς γεγραμμένα ἐστὶν ὠφελή-
ματα ἀνθρώποις ἐς βίον. Ἐγράφη δὲ ὑπὸ ἀνδρῶν οἱ
παρ' Ἑλλήσι σοφοὶ λέγονται.

Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη
κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογε-
νοῦς υἱοῦ τοῦ Θεοῦ.

CHAP. VIII.—SIMPLE VERBS NOT CONTRACTED, MIDDLE.

- Οἱ Πέρσαι ἀγάλματα καὶ βωμοὺς οὐχ' ἰδρύνονται.
 Ἐπορεύοντο σιγῇ.
 Ἡ σάλπιγξ ἐφθέγγετο.
 Ξενοφῶν δὲ ἐπορεύετο.
 Φρονήσιος ἔργον φυλάσσειν ἀδικίαν.
 Οἱ πολέμιοι ἐτράποντο καὶ ἔφυγον.
 Ἄγεσθαι γυναικα θέλει.
 Κυβερνήτου μὲν ἔργον ἀγαθοῦ εἰς τὰς πνευμάτων μεταβολὰς ἀρμόσασθαι.
 Ἐκέλευσε εὐχεσθαι τοῖς φήνασι θεοῖς τὰ τε ὀνείρατα καὶ τὸν πόρον.
 Ἐβουλεύσαντο ὅπως ἂν κάλλιστα τοὺς πρόσθεν τύπτοιεν.
 Ἡρξάντο τοξεύειν.
 Συσκευασάμενοι δ' εὐθὺς, ἐπορεύοντο διὰ χιόνος πολλῆς.
 Ἐνθα δὴ, τῶν μάντεων τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ.
 Ἡψω τῆς ἐμῆς χειρός.
 Ἐμάχοντο περὶ αὐτῶν.
 Ἐκέλευε σκέψασθαι τί εἴη.
 Τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν.
 Οὐκ αἰσχύνησθε οὔτε θεοὺς οὔτε ἀνθρώπους.
 Οὐκ ἀκήκοας ;
 Οἱ πλεῖστοι εἰώθασιν θηραπεύειν τὰς τῶν ἀρχόντων εὐπραγίας, μᾶλλον ἢ τοὺς ἀρχοντας αὐτοὺς.
 Οὐδεὶς οὕτω μέμνηεν.
 Ἀσπάσασθε ἀλλήλους ἐν ἀγάπῃ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
 Τέκνων τέκνα λέλοιπα.
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CHAP. IX.—CONTRACTED VERBS, ACTIVE.

Ἀνύκιοι τὰς γυναῖκας μᾶλλον ἢ τοὺς ἄνδρας τιμῶσι.
 Τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύν.
 Ἡ γυνῶσις φυσιοῖ.
 Διὰ τοῦτο καὶ φόρους τελεῖτε.
 Ἐγγὺς τὸν θάνατον δηλοῦσι.
 Ὁ Χριστὸς ἠγάπησεν ἡμᾶς.
 Ζητεῖτε πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ δικαιοσύνην.
 Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου.
 Ἰάσων ᾤκει ἐν Ἰολκῷ.
 Μήποτε δεῖ τῶν κακῶν ἄνδρα φίλον ποιεῖσθαι ἐταῖρον.
 Ὁ ἀγαπῶν τὴν ἀδικίαν, μισεῖ τὴν ἑαυτοῦ ψυχὴν.
 Ποιήσατε καρποὺς ἀξίους τῆς μετανοίας.
 Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
 Μήτ’ ἀδικεῖν ἐθέλης, μήτ’ οὖν ἀδικοῦντα ἑάσης.
 Πάντες τοὺς σοφοὺς τετιμήκασιν.
 Οἱ πρεσβύτεροι οὔτε φιλοῦσιν σφόδρα, οὔτε μισοῦσιν· ἀλλὰ
 φιλοῦσιν ὡς μισήσουντες, καὶ μισοῦσιν ὡς φιλήσουντες.
 Ἐλένη, Λήδας καὶ Τυνδάρειω θυγάτηρ, αἰρεῖται τὸν Μενέ-
 λεων νυμφίον.
 Ὡκεανοῦ καὶ Τηθύος παῖς ἦν Ἰναχος, ἀφ’ οὗ ποταμὸς ἐν
 Ἀργεὶ Ἰναχος καλεῖται.
 Τιμῶσι δὲ ἥλιον καὶ σελήνην, καὶ πῦρ, καὶ ὕδωρ, καὶ γῆν,
 καὶ ἀνέμους.
 Ἕλληνες ἠγοῦντο τὴν πατρίδα τιμιωτέραν εἶναι τῶν γονέων.
 Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων.
 Πολλοὶ λαλεῖν ἄριστοι εἰσιν, ἀδυνατώτατοι δὲ λέγειν.
 Κωτίλφ ἀνθρώπῳ σιγᾷ χαλεπώτατον ἄχθος.
 Ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον.

Οὐκ ἐνόσησα.

Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστί.

Τιμήσεις τὸν Θεὸν ἄριστα, ὅταν τῷ Θεῷ τὴν διάνοιαν
ὁμοιώσης δι' ἀρετῆς.

Ἀκολουθεῖτω μοι.

Ὁ ἐωράκαμεν μαρτυροῦμεν.

CHAP. X.—CONTRACTED VERBS, PAS- SIVE.

Ῥᾶον πληροῦσθαι ποτοῦ ἢ σιτίου.

Ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιο-
σύνῃ.

Σόλων ὁ σοφὸς ἐκείνην εἶπεν ἄριστα οἰκεῖσθαι τὴν πόλιν,
ἐν ᾗ τοὺς ἀγαθοὺς συμβαίνει τιμᾶσθαι· κάκιστα δὲ
οἰκεῖσθαι, ἐν ᾗ τοὺς κακοὺς.

Ναζωραῖος κληθήσεται.

Ὅστις ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώ-
σει ἑαυτὸν, ὑψωθήσεται.

Ἀνέρος οὐκ ἄξιον δειλὸν κεκλῆσθαι.

Ἡττημένων ἀνδρῶν οὐκ ἐθέλουσιν αἱ γυνῶμαι πρὸς τοὺς
αὐτοὺς κινδύνους ὁμοίαι εἶναι.

Οὐ δικαιωθήσεται ἐν ζυγῷ ἄδικος.

Ἐν τούτῳ νικῶμενος τοῦ νικῶντός ἐστι κρείττων.

Ἀντισθένης ἐρωτηθεὶς εἶπε.

Οἱ δραπεταί, καὶ μὴ διώκονται, φοβοῦνται· οἱ δὲ ἄφρονες,
καὶ μὴ κακῶς τράττουσι, ταραττονται.

CHAP. XI.—CONTRACTED VERBS, MID- DLE.

Οἱ Αἰθίοπες πόαν σιτοῦνται, κρέασι δὲ χρῶνται, καὶ αἷμα-
τι, καὶ γάλακτι, καὶ τυρῷ.

Σαλμωνεὺς τὴν βροντὴν μιμούμενος, ἔλεγεν ἑαυτὸν εἶναι
Δία.

Γλώσσης μάλιστα πανταχοῦ πειρῶ κρατεῖν.

Μηδεὶς καυχάσθω ἐν ἀνθρώποις.

Οἱ μέτρια κτῶμενοι τῶν πλουτούντων εἰσὶν αἰρετώτεροι.

Ἀρετὴν ἐπαινῶν, Θεὸν ἐπαινέσθαι.

Χρῶ τοῖς Θεοῖς· νοῦν ἡγεμόνα ποιοῦ· κτῆσαι καλοκάγαθίαν.
πρεσβύτερον αἰδοῦ· δόλον φοβοῦ· αἰτιῶ παρόντα.

Οὐκ ἔστι πλούσιος ὁ πολλὰ κεκτημένος.

Οὐ μόνοις τοῖς ἀστοῖς ἐχρῶντο Ἀθηναῖοι πρὸς τὰς ἀρχάς.

Χρῇ τοῖς παροῦσιν ἀρκέσεσθαι.

CHAP. XII.—COMPOUND VERBS.

Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι.

Πᾶς ἄνθρωπος φιλόζωος, εἰ καὶ δυστυχεῖ.

Παρακαλῶ ὑμᾶς, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ἢ ἐν
ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῷ
καὶ ἐν τῇ αὐτῇ γνώμῃ.

Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ
συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα.

Τὰ Πυρηναιᾶ ὄρη, κατὰ τὸ ὕψος καὶ κατὰ τὸ μέγεθος,
ὑπάρχει διάφορα τῶν ἄλλων.

* Ἀ δεῖ παρῶν φρόντιζε, μὴ παρῶν ἀπῆης.

Οὐδὲν ἢ μάθησις, εἰ μὴ νοῦς παρῇ.

Δειλοὶ ἄνδρες ἐν μάχῃ ἄπεισι, κὰν παρῶς ὁμῶς.

Ἀλήθεια παρέστω σοι καὶ ἐμοί.

Χεῖλη ἀληθινὰ κατορθοῖ μαρτυρίαν.

Περιπατεῖτε ἐν ἀγάπῃ.

Μὴ συνδείπνει ἀνδρὶ βασκάνῳ.

Κακοὶ ἀν εὐτυχῶσι, κακῶς ζῶσιν.

Σχολαστικὸς, ἱατρῷ συνατήσας, Συγχώρησόν μοι, εἶπε,
ὅτι οὐκ ἐνόησα.

Ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες.

Ἡ ἀλήθεια τὴν γῆν κατέλιπε.

Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ.

Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

Τῷ οἱ, ἀποκριθέντε, ἐναντίῳ ὀρμηθήτην.

Οὐ δίκαιον ἀτιμᾶσαι πτωχὸν συνετόν.

Φίλους εὐσέβει· τῷ δυστυχοῦντι μὴ ἐπιγέλα· μὴ ἐπιθύμει ἀδύνατα· θεραπείαν ζητεῖ· φρόνησιν ἀγάπα· πένης ὦν, πλουσίοις μὴ ἐπιτίμα, ἣν μὴ μέγα ὠφελῆς· μελέτα τὸ πᾶν· φίλοις βοήθει· ἀλυπῶς βίου.

Ὁ Ἰησοῦς κατῳκῆσεν εἰς πόλιν λεγομένην Ναζαρέτ.

Λοιδοροῦμενοι, εὐλογοῦμεν· βλασφημούμενοι, παρακαλοῦμεν.

Ὁ Μαρσύας διαμιλληθεὶς τῷ Ἀπόλλωνι περὶ μουσικῆς, καὶ νικηθεὶς, ἐδάρη εἰς τιμωρίαν.

Εὐδυναμοῦσθε ἐν Κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

Κῦρος δὲ μετεπέμπετο Σύνευνεσιν πρὸς ἑαυτόν.

Ἀπαρνησάσθω ἑαυτόν.

Οὐκ ἔστι πλούσιος ὁ πολλὰ κεκτημένος, ἀλλ' ὁ μηδενὸς ἀπορούμενος.

Ὁ Λεωνίδας ἀντέγραψε.

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας.

Τάνταλος ἐκολάσθη, καταχθεὶς εἰς τὸν Τάρταρον.

Ὁ δὲ ἀπειθῶν, ἀποτμηθεὶς κεφαλὴν καὶ βραχίονα ῥίπτεται.

Πάντες οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται.

Μὴ φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται.

Τὰ ἀνδράποδα τη κουρᾷ διεκέκριτο τῶν ἐλευθέρων.

Ὁρφεὺς τέθαπται περὶ τὴν Πιερίαν, διασπασθεὶς ὑπὸ τῶν Μαινάδων.

CHAP. XIII.—VERBS IN *μι*, ACTIVE.

Σώματος ἰσχύς, ἀνευ λογισμοῦ, ψυχὴν οὐδέν τι ἀμείνω τίθησι.

Τοσοῦτον εἰς ἀρετὴν προσθήσεις.

Λάϊος τὸν υἱὸν ἐκθεῖναι δίδωσι νομεῖ· ἀλλ' οὗτος ἐξέθηκεν εἰς Κιθαιρῶνα.

Τῆς ἀρετῆς ἰδρώτα θεοὶ προπάροιθεν ἔθηκαν.

Φιλοχρηματίαν πλοῦτος οὐχ ἴστησι.

Τοὺς μὲν κενοὺς ἀσκοὺς τὸ πνεῦμα διίστησι, τοὺς δὲ ἀνοήτους ἀνθρώπους τὸ οἶημα.

Ὁ Περικλῆς ἐννέα τρόπαια ἔστησεν ὑπὲρ τῆς πόλεως.

Οὐχ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

Ἐν πλήθει πρεσβυτέρων στήθι.

Ἐσθλῷ ἀνδρὶ ἐσθλὰ καὶ διδοῖ Θεός.

Μήτε δίδοτε τόπον τῷ διαβόλῳ.

Κύριος ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

Ὁράτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ.

Ἀπόδοτε πᾶσι τὰς ὀφειλάς.

Ὁμοίως ἐπισφαλὲς μαινομένῳ δοῦναι μάχαιραν, καὶ μοχθηρῷ δύναμιν.

Ἐν τῷ κόσμῳ αἰτοῦμεν τοὺς θεοὺς ἃ μὴ δίδουσι, καὶ ταῦτα πολλῶν ὄντων, ἅγε ἡμῖν δεδώκασι.

Ῥώννυσσι μὲν οἶνος σῶμα, τὴν δὲ ψυχὴν λόγος Θεοῦ.

Οἱ πολλοὶ τοῖς ἀνθρώποις τὸ εὐόρκους εἶναι παραινοῦσιν· ἐγὼ δὲ, καὶ εὐπετῶς ὁμνῦναι οὐχ ὅσιον ἀποφαίνομαι.

Ἔνεκα χρημάτων μηδαμῶς θεοὺς ὁμόσης.

Ὡςπερ ὕδωρ πολέμιόν ἐστι πυρὶ, οὕτως ἀμετρία οἶνου λογισμὸν κατασβέννυσσι σώφρονα.

Ὁ τὴν ἡμέραν δίδους, καὶ τὰ εἰς ἡμέραν σοὶ δώσει.

Ποτὸν μὲν ἔσβεσεν τὴν ποτοῦ ὄρεξιν· φιλαργυρίαν δὲ οὐ σβέννυσσι ἀργύριον ἢ χρυσίον.

Δεινὸν τέκνων φίλτρον ἔθηκε Θεὸς ἀνθρώποις.

Ἔδωρ ἐπὶ τοὺς πόδας μου οὐχ ἔδωκας.

Ἰππόνικος ἀνδριάντα ἀνέστησε τῇ πατρίδι ἀνάθημα.

Μὴ ἀντὶ ἰχθύος ὄφω ἐπιδώσει αὐτῷ ;

Δός μοι.

Δαὸν στήσον παρ' ἐρινέον.

CHAP. XIV.—PASSIVE.

Ὀλυμπίασι, κοτίνου στέφανος ἄθλον ἐδίδδοτο τῷ νικήσαντι.

Ὡςπερ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

Κλεάνθης ἔλεγεν “ εἰ τέλος ἐστὶν ἡδονή, πρὸς κακοῦ τοῖς ἀνθρώποις τὴν φρόνησιν δίδοσθαι.”

Φῶς ἀσεβῶν σβέννυται.

Πίστις εἰς τὸν αἰῶνα σταθήσεται.

Παραδοθήσεσθε, καὶ ὑπὸ γονέων, καὶ ἀδελφῶν, καὶ συγγενῶν, καὶ φίλων.

Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν.

Τειρεσίαν μάντιν ὑπ' Ἀθηνᾶς φασὶ τυφλωθῆναι.

Οὕτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

Ἀλέξανδρος, νοσήσας μακρὰν νόσον, ὥς ἀνέρρώσεν, οὐδὲν ἔφη διατεθῆναι χεῖρον.

Ὁ Ζεὺς, ἐς τὴν Κρήτην ἐκτεθεὶς, ὑπ' αἰγὸς ἀνετράφη.

Φιλόξενος παρεδόθη ὑπὸ Διονυσίου εἰς τὰς λατομίας, διὰ τὸ φανλίζειν τὰ ποιήματα αὐτοῦ.

Ἀνδρομέδα προετέθη βορὰ θαλασσίῳ κῆτει.

Ἀσεβῶν λύχνος σβεσθήσεται.

Σωκράτης ἔλεγε, δεῖν ποοσηματίθεσθαι τὸ σῶμα, ὃν χρὴ τρόπον.

CHAP. XV.—MIDDLE.

Ὁ Σάλων Ἀθηναίοις τὸν νόμον ἔθετο, καθ' ὃν φονεῦν
ἐκάστω τὸν ἑαυτοῦ παῖδα ἐπέτρεψε.

Ἐτεοκλῆς καὶ Πολυνείκης περὶ τῆς βασιλείας συντίθενται
πρὸς ἀλλήλους.

Ἀποθώμεθα τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ
ὄπλα τοῦ φωτός.

Πάντες παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.

Ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν, ἕκαστος μετὰ
τοῦ πλησίον αὐτοῦ.

Ἀντίγονος ἐρωτηθεὶς πῶς ἂν τις ἐπιθεῖτο τοῖς πολεμίοις,
εἶπεν· “Ἡ δόλφ, ἡ βία· ἡ ἀμφιδόν, ἡ κρυφηδόν.”

Δεῖ τὸν ἀγαθὸν ἐπιδείκνυσθαι, ἐν μὲν τοῖς λόγοις, ἃ
φρονεῖ· ἐν δὲ τοῖς ἔργοις, ἃ ποιεῖ.

Ἀριστὸν ἐστὶ πάντα ἐπίστασθαι καλὰ.

Τὸ τοῦ Ἀλκιβιάδου ἦθος πολλὰς ἀνομοιότητας ἀποδείξατο.

Ἦδη νῦν αἰδῶς μὲν ἐν ἀνθρώποισιν ὄλωλεν.

CHAP. XVI.—VERBS IN μι, PROMISCUOUS
EXERCISE.

Παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ
τέκνον· καὶ επαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

Ποιητικῆς ἀπάσης Ἀργεῖοι τὰ πρῶτα Ὀμήρῳ ἔδωκαν,
δευτέρους δὲ αὐτοῦ ἐτίθεντο πάντας.

Τούτων τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς
ἐσμεν μάρτυρες.

Οὐ ζῶσιν, οἳ τι μὴ συνιέντες σοφόν.

Ὁ Ἀνάχαρσις περιήει τὴν Ἑλλάδα ἐν κύκλῳ.

*Αν ἀφῆτε τοῖς ἐχθροῖς ὑμῶν, ἀφεθήσεται ὑμῖν· διὰ γὰρ τοῦτο ἐδιδάχθημεν λέγειν· “Ἄφες ἡμῖν, καθὼς ἀφίεμεν.”

Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

Οἱ Λουσιτανοὶ παιᾶνας ᾄδουσιν, ὅταν ἐν μάχῃ ἐπίωσι τοῖς πολεμίοις.

*Ἀρίστιππος ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς πλουσίων θύρας ἴασιν, οἱ δὲ πλούσιοι ἐπὶ τὰς (θύρας) τῶν φιλοσόφων οὐκέτι, ἔφη· “Ὅτι οἱ μὲν ἴασιν ὧν δέονται, οἱ δὲ οὐκ ἴασιν.”

Οἱ Ἀθηναῖοι αὐτόχθονες ἔφασαν εἶναι.

CHAP. XVII.—IRREGULAR OR DEFECTIVE VERBS.

Μάνθανε, ὦ νεανία, τὴν σοφίαν.

*Ἡ τρυφή ἀδικίαν καὶ πλεονεξίαν τίκτει.

Δι’ ἀρετῆς καὶ συνηθείας καὶ χρείας ἡ ἀληθινὴ φιλία γίγνεται.

*Ἔστι δεσπότου ἐπιμέλεσθαι τῶν οἰκετῶν.

*Ἔστι τῶν στρατιωτῶν περὶ τῶν πολιτῶν μάχεσθαι.

Ζεὺς λαγχάνει μὲν τὴν ἐν οὐρανῷ δυναστείαν, Ποσειδῶν δὲ τὴν ἐν θαλάσῃ, Πλούτων δὲ τὴν ἐν ᾄδῃ.

Θεόκριτος, ὁ βουκολιαστῆς, ἀκουστῆς γέγονε Φιλητοῦ.

Γλαῦκος, ὁ Σισύφου υἱός, ὑφ’ ἵππων κατεβρώθη.

Πρόκνη ἐγένετο χελιδών.

*Ἡ Σφίγγα εἶχε πρόσωπον μὲν γυναικός.

*Ἡ Μέμφις, ἡ τῶν Αἰγυπτίων βασιλέων πόλις, ἔχει ἱερέας τοῦ Ἀπιδος.

*Ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώην δερματίνην.

- ᾽Ω ξεῖν', ἀγγειλον Λακεδαιμονίοις, ὅτι τῇδε
 Κείμεθα, τοῖς κείνων πειθόμενοι νομίμοις.
 ᾽Εκ νεφέλης φέρεται χιόνος μένος ἡδὲ χαλάζης.
 Καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἡ ἀδελφούς, ἡ ἀδελφὰς, ἡ πα-
 τέρα, ἡ γυναῖκα, ἡ τέκνα, ἡ ἀγροὺς, ἔνεκεν τοῦ ὀνόμα-
 τός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον
 κληρονομήσει.
 Οὐδεὶς ἀποθνήσκει.
 Οἱ εὐνοοῦντες τῶν ἀνθρώπων, κἂν πένητες ᾦσι, δύνανται
 ἐν καιρῷ καὶ δυνάστας ὠφελεῖν.
 ᾽Επειδὴ ὁ Ἀλκιβιάδης εἰς τὸ μαυθάνειν ἦκε, τοῖς μὲν ἄλ-
 λοις ὑπήκουε διδασκάλοις ἐπιεικῶς, τὸ δ' αὐλεῖν ἔφεν-
 γεν, ὥς ἀγεννὲς καὶ ἀνελεύθερον.
 Εἰ ἀληθὲς ἔβλεπεν, οὐκ ἂν ὅλως ᾔθελεν αὐτὸ βλέπειν.
 Γινωσκέτω ὅτι, ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ
 αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου.
 Οὐκ ἀκήκοας οἶα Ἑρακλῆς ὑφ' Ἑρας πέπονθε ;
 Δαναὸς τοὺς Αἰγύπτου παῖδας δεδιὼς, εἰς Ἄργος πέφευγε.
 ᾽Οστις ἐτέρους δέδιδε, δοῦλός ἐστι.
 ᾽Ο τύχη βλὸς συμπεπλεγμένος, ἔοικε χειμάρρῳ ποταμῷ.
 Οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος.
 ᾽Εὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασι-
 λείαν τοῦ Θεοῦ.
 Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ
 οὐρανοῦ καταβὰς ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ
 οὐρανῷ.
 ᾽Ινα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ
 ζωὴν αἰώνιον.
 Οὐκ οἶδας σὺ τὰ συμφέροντα ἄνθρωπε.
 Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα
 τροφὰς ἀγοράσωσι.
 ᾽Εν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε.
 ᾽Ανθρώπους μὲν ἴσως λήσεις, ἄτοπόν τι ποιήσας.
 Οὐ λήσεις δὲ Θεοὺς, οὐδὲ λογιζόμενος.
 Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν
 πολλὰ, οὐ παρέβαλεν αὐτῷ τροφάς. ᾽Αποθανόντος δὲ

τοῦ ἵππου τῷ λιμῷ, ἔλεγε· “ Μέγα ἐζημιώθην· ὅτε γὰρ ἔμαθε μὴ τρώγειν, τότε ἀπέθανεν.

Ὁ Περσεὺς ἀφικόμενος εἰς Αἰθιοπίαν, ἧς ἐβασίλευσε Κηφεὺς, εὔρε τὴν τοῦτου θυγατέρα Ἀνδρομέδαν παρακειμένην θαλασσίῳ κῆτει.

Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρείοτατα τὸν θάνατον αὐτῶν ἤνεγκε.

Οὐδὲν εἰσηνέγκαμεν εἰς κόσμον· δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα.

Δημάδης τοὺς Ἀθηναίους εἵκαζεν αὐλοῖς, ὧν εἴ τις ἀφέλοι τὴν γλῶτταν, τὸ λοιπὸν οὐδέν ἐστι.

Τῇ ἀβουλίᾳ αὐτῶν ἀλίσκονται παράνομοι.

Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.

Τεθνάναι πολλῷ κρεῖττον, ἢ δι’ ἀκρασίαν τὴν ψυχὴν ἀμαυρῶσαι.

Ζήνων, ὥς ἤδη γέρων ὧν πταίσας κατέπεσεν.

Φρίξος μαθὼν ὅτι ὁ πατὴρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ, καὶ ἀναβὰς σὺν αὐτῇ ἐπὶ κριδὸν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὐξείνιον πόντον.

Χρυσὸν ἀνὴρ, ὁ μὲν εὔρεν, ὁ δ’ ὤλεσεν· ὧν ὁ μὲν εὐρών, ῥίψεν· ὁ δ’ οὐχ εὐρὼν, λυγρὸν ἔδησε βρόχον.

Ἀπέθανεν ἡ Εὐρυδίκη, δηχθεῖσα ὑπ’ ὄφews.

Γεωργὸς, χειμῶνος ὥρα ὄφιν εὐρὼν ὑπὸ κρύους πεπηγότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκεῖνος, καὶ ἀναλαβὼν τὴν ἰδιάν φύσιν, ἐπληξε τὸν εὐεργέτην.

Οὐκ ὁμείσθε τῷ ὀνόματί μου ἐπ’ ἀδίκῳ, καὶ οὐ βεβηλώσετε τὸ ὄνομα Κυρίου τοῦ Θεοῦ ὑμῶν.

Ὁλιγόψυχον ἄνδρα τίς ὑποίσει ;

CHAP. XVIII.—GENERAL RECAPITULATION OF VERBS.

Ἐπαμινώνδας ἕνα εἶχε τρίβωνα· εἰ δέ ποτε αὐτὸν εἰς γναφεῖον ἐδίδω, αὐτὸς ὑπέμενεν οἴκοι δι' ἀπορίαν ἐτέρου.

Λοιδορούμενός τις ὑπὸ τινος φαλακροῦ, εἶπεν· “Σὲ μὲν οὐχ ὑβρίσω, τὰς δὲ τρίχας σου ἐπαινέσω, ὅτι κακὸν ἐξέφυγον κρανίον.”

Ἡ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι τὸ τοῦ Θεοῦ Εὐαγγέλιον εὐηγγελισάμην ὑμῖν ; Κλεόβυλος μάλιστα σωφρονεῖν ἔφη τὴν πόλιν, ὅπου τὸν ψόγον μᾶλλον οἱ πολιτευόμενοι δεδοίκασιν, ἢ τὸν νόμον.

Πολλοὶ ἤδη μείζω κακὰ πεπόνθασιν ὑπὸ τῶν διαβολῶν, ἢ τῶν πολεμίων· καὶ πολλοὶ ἤδη μείζω ἠδίκηνται ὑπὸ τῶν ὥτων ἀσθενείας, ἢ ὑπὸ τῆς τῶν ἐχθρῶν ἐπιβουλῆς.

Δημοσθένης πρὸς κλέπτην εἰπόντα· “Οὐκ ἤδειν ὅτι σὸν ἔστιν.” “Ὅτι δὲ, ἔφη, σὸν οὐκ ἔστιν ἤδεις.”

Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

Ἡδονὴν φεύγε· μὴ πολλὰ λάλει· μὴ απείλει τοῖς ἐλευθέροις· ζημίαν αἰροῦ μᾶλλον ἢ κέρδος αἰσχροῦ· μὴ σε διαβαλλέτω λόγος πρὸς τοὺς πίστεως κεκοινωνηκότας· μὴ προσδέχου τὸ φαῦλον· μέτρῳ χρῶ· Ἐπου Θεῷ· γνωθί μαθών· λαβὼν ἀπόδος· νόμῳ πείθου· προγόνους στεφάνου· θνήσκε ὑπὲρ πατρίδος.

Τηροῦμεν τοὺς ἁμαρτωλοὺς, οὐχ ἵνα πενθήσωμεν, ἀλλ' ἵνα ὀνειδίσωμεν· οὐδ' ἵνα θεραπεύσωμεν, ἀλλ' ἵνα προσπλήξωμεν.

Μίσει τὸ ταχὺ λαλεῖν, μὴ ἁμάρτης.

Βραδέως ἐγχείρει· ὃ δ' ἂν ἄρξει, διαβεβαιοῦ.

Δυστυχῶν, κρύπτε, ἵνα μὴ τοὺς ἐχθροὺς εὐφρανῇς.

Πιστοὺς ἡγοῦ, μὴ τοὺς ἐπαινοῦντας πᾶν ὃ τι ἂν ποιῇς καὶ λέγῃς, ἀλλὰ τοὺς τοσ ἁμαρτανομένοις ἐπιτιμῶντας. Τίς ἂν ἤττον φοβοῖτό τι, ἢ θαρσοίῃ μάλιστα, ἢ ὅστις αὐτῷ μηδὲν συνειδείῃ κακόν;

Δός τι, καὶ λάβοις τι.

Δημοσθένης, πυνθανομένου τινὸς πῶς ἂν τις ἑαυτοῦ διδάσκαλος γένοιτο. “Εἰ ὑπὲρ ὧν ἐπιτιμᾷ τοῖς ἄλλοις, ἔφη, καὶ ἑαυτῷ ἐπιτιμῶῃ μάλιστα.”

Μάλιστα ἂν εὐδοκιμοίῃς, εἰ φαίνοιο ταῦτα μὴ πράττων, ἀ τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμώῃς.

Ἰσοκράτης εἶπεν, ὅτι τὸν χρηστὸν καὶ ἀγαθὸν ἄνδρα δεῖ τῶν μὲν προγεγενημένων μεμνήσθαι, τὰ δὲ ἐνεστῶτα πράττειν, περὶ δὲ τῶν μελλόντων φυλάττεσθαι.

Πλάτων πρὸς τὸν αἰεὶ ζητοῦντα χρηματίζεσθαι. “Ὁ πονηρέ, εἶπε, μὴ πειρῶ τὴν κτήσιν αὔξειν, ἀλλὰ τὴν ἐπιθυμίαν μειῶσαι.”

Ἀμεινον τὸ ἐλεγχθῆναι τοῦ ἐλέγξαι νομίζω. ὅσῳ ἁμεινόν ἐστι τὸ ἀπαλλαγῆναι κακοῦ, τοῦ ἄλλον ἀπαλλάξαι.

Συστρέψαντος τοῦ Παύλου φρυγάνων πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θερμῆς ἐξελθοῦσα, καθήψε τῆς χειρὸς αὐτοῦ. Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους. “Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη (τοῦ Θεοῦ) ζῆν οὐκ εἴασεν.” Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἢ καταπίπτειν ἄφνω νεκρόν. Ἐπὶ πολὺν δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι, ἔλεγον θεὸν αὐτὸν εἶναι.

PART II.

THE Second Part illustrates the principal Rules of general Syntax, and in particular those Rules common to the Greek and Latin languages.

CHAP. XIX.—THE NOMINATIVE.

RULE 1.—*The Verb agrees with its Nominative case in Number and Person ;*

2.—*The nominative, when a Personal Pronoun, is often understood ;*

3.—*Impersonal Verbs have no Nominative before them.*

4.—*Sometimes an Infinitive Mood or a sentence stands as the Nominative, and in this case the Adjective referring to it is put in the neuter gender ; as,*

5.—*The Verbs Substantive τυγχάνω, εἰμι, ὑπάρχω, γίγνομαι, and among the Poets, πέλω, πέλομαι, τελέθω, κύρω, with Verbs passive of calling, and Verbs of gesture, require a nominative on both sides.*

Note.—As in Latin another case may precede and follow.

6.—*A Noun of Multitude singular may have a Verb plural.*

- 1.—Οἱ θεοὶ φιλοῦσιν, *the gods love.*
 - 2.—Τρέχω, *I run.*
 - 3.—Δεῖ, *it behoves.*
 - 4.—Τὸ τεθνάναι οὐδὲν δεινόν ἐστι, *to die is nothing dreadful.*
 - 5.—Οὐκ εἰμὶ ἀπόστολος ; *am I not an apostle ?*
Οὐ μοι εἶναι πλουσιωτέρῳ συμβαίνει, *it does not happen to me that I am richer.*
 - 6.—Ὁ δῆμος ἀνδριάντα ἀνέστησαν, *the people erected a statue.*
-
- 1.—Ὁ βασιλεὺς ἔλεγε.
 - 2.—Ἐμαθὼν ὅτι ἀπέθανες.
 - 3.—Οὐκ ἔξεστιν, εἶπεν, ἐν πολέμῳ δις ἁμαρτάνειν.
 - 4.—Τὸ ἐξ ἀνθρώπων ἀπελθεῖν, εἰ μὲν θεοὶ εἰσιν, οὐδὲν δεινόν.
 - 5.—Ἔστιν ἡ σιγὴ γέρας.
Γλώσσης ἀκολασία ἐστὶν ἡ ἀδολεσχία.
 - 6.—Ὅταν ἡ ἀναγωγὴ ἐγγίγντο ἐς τὴν Σικελίαν, ξυνεπεύχοντο ὁ ὄμιλος ἐκ τῆς γῆς.

CHAP. XX.—SUBSTANTIVE AND ADJECTIVE.

- RULE 1.—*The Adjective, Participle and Pronoun agree with their Substantive in gender, number and case ;*
- 2.—*Sometimes the Adjective is put in the neuter gender to agree with the word πᾶγμα, χρήμα (thing), or μέρος (a part) &c. understood :—(so negotium is understood in Latin) : as,*
- 1.—Γέρας ἀκινδυνον, *a gift without danger.*
 - 2.—Τὸ λαμπρὸν, *splendour.*

- 1.—Ἐὰν καλὸν ἔχῃς σῶμα καὶ ψυχὴν κακὴν, καλὴν ἔχεις
ναῦν καὶ κακὸν κυβερνήτην.
Ἀποθνήσκει νέος.
- 2.—Τὸ λαμπρὸν πάνυ οὐκ ἔστιν ἄνευ κινδύνων.
Εἰ θνητὸς εἶ, βέλτιστε, θνητὰ καὶ φρόνει.
Μὴ ἐν πολλοῖς ὀλίγα λέγε, ἀλλ' ἐν ὀλίγοις πολλά.
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CHAP. XXI.—THE RELATIVE.

RULE.—*The Relative agrees with its Antecedent in Gender, Number and Person ; as, τὰ ἔργα ἃ ἐγὼ ποίω, the works which I do.*

- *Ὁν οἱ θεοὶ φιλοῦσιν, αποθνήσκει νέος.
Ἐν Τήνῳ κρήνη ἔστιν, ἧς τῷ ὕδατι οἶνος οὐ μίγνυται.
Χρυσὸν ἀνὴρ εὐρῶν ἔλιπε βρόχον· αὐτὰρ ὁ χρυσὸν
*Ὁν λίπεν οὐχ εὐρῶν, ἦψεν δὲ εὖρε βρόχον.
Ἐπὶ Κέκροπος, φασὶν, ἔδοξε τοῖς θεοῖς πόλεις κατα-
ταλαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας
ἕκαστος. Ἦκεν οὖν πρῶτος Ποσειδῶν ἐπὶ τὴν
Ἀττικὴν, καὶ πλήξας τῇ τριαλνῇ, κατὰ μέσσην τὴν
ἀκρόπολιν ἀνέφηνε θάλασσαν, ἣν νῦν Ἐρεχθίδα
καλοῦσι· Μετὰ δὲ τοῦτον ἦκεν Ἀθηνᾶ, καὶ ἐφύ-
τευσεν ἑλαίαν, ἣ νῦν ἐν τῷ Πανδροσιφαίῳ δαίκεται.

RULE 2.—*The Relative between two Antecedents of different numbers or genders sometimes agrees with the latter.*

Τὸ ζῶον ὃς κροκόττας παρὰ Αἰθίοψιν λέγεται, μεμιγ-
μένην ἔχει φύσιν κυνὸς καὶ λύκου.

Note.—*An Adjective, Participle, or Relative may agree with the Primitive understood in the Possessive.*

Δαήρ ἐμὸς ἔσκε κυνώπιδος.

CHAP. XXII.—THE GENITIVE.

RULE.—*The Genitive is the latter of two Substantives signifying different things.*

(Note) 1.—*Two Substantives referring to the same thing are put in the same case, and this is called apposition.*

(Note) 2.—*The Genitive, as in Latin, is sometimes changed into the Dative.*

2.—*The Genitive is used after Adjectives signifying Desire, Knowledge, Ignorance, Merit (as worthy, unworthy, &c.) Plenty and Want, and to express the quality or matter; and almost all verbal adjectives in ικος, which express a faculty or aptitude.*

—*Also after Partitive words, Comparatives and Superlatives; and an Adjective in the neuter gender;*

4.—*Also after the comparative degree, when ἢ, than, is omitted;*

5.—*Also after εἶμι and γίγνομαι, when they imply Possession, Duty, Office;*

6.—*Also after Verbs of Remembering and Forgetting, (which often take an accusative,) and Verbs of accusing, &c., to signify the crime or charge, and Verbs of esteeming;*

7.—*Also after Verbs of Abounding, Filling, Wanting, and Depriving;*

8.—*Also after Adverbs of Time, Place, and Quantity: as,*

1.—Μήτηρ τοῦ λιμοῦ, *the mother of famine.*

2.—Τόπος θεάς ἄξιος, *a place worthy of a goddess.*

- 3.—Νικῶν πρώτη καὶ ἀρίστη, *the first and best of victories.*
- 4.—Ἡ ἀρετὴ πλούτου μὲν κρείττων, *virtue is better than wealth.*
- 5.—Ἐστὶ τοῦ φωτός, *it is the quality of light.*
- 6.—Μνηῆσαι πατρός σεῖο, *remember thy father.*
Τυδέα δ' οὐ μέμνημαι, *I do not remember Tydeus.*
- 7.—Δεῖσθαι χρημάτων, *to want money.*
- 8.—Ὅποτε τοῦ ἔτους; *at what time of the year?*

- 1.—Ὕπνος ἐστὶν εἰκὼν θανάτου, αἰσθήσεων ἀργία.
Μήτηρ ἐστὶν ἡ ἀργία τοῦ λιμοῦ, ἀδελφὴ δὲ τῆς κλοπῆς.
Ὅρεξις κτήσεως, ἀρχὴ πλεονεξίας.
Ἡ φύσις τὰ δάκρυα ἔδωκεν ἡμῖν παραμυθίαν ἐν ταῖς τύχαις.
- 2.—Εὐνοῶ ὅτι ἐξεληλύθασι μὲν σὺν ἡμῖν, οἱ μὲν καὶ βελτίονος, οἱ δὲ καὶ μέλονος ἄξιοι.
Ἰατρός ἐστιν οὐκ ἐπιστήμων κακῶν.
Ὁ μὴ δουλεύσας οὐδ' ἂν δεσπότης γένοιτο ἄξιος ἐπαίνου.
Ἡ μὲν τύχη αὐτοῖς χρήματα, καὶ δόξαν, καὶ φίλους ἐνεχείρισεν· οἱ δὲ σφᾶς αὐτοὺς ἀναξίους τῆς ὑπαρχούσης εὐδαιμονίας κατέστησαν.
Ὁ Διογένης ἔφη μὴ δεῖν ζητεῖν τοὺς ἀνθρώπους, εἴ τινας ἐκ μεγάλων πολέων εἰσὶν, ἀλλ' εἰ μεγάλης πολέως ἄξιοι.
Καθέζεται δὴ ὁ θεὸς ἐν θρόνῳ χρυσοῦ* πεποιημένος καὶ ἐλέφαντος. Ἐν μὲν τῇ δεξιᾷ φέρει Νίκην ἐλέφαντος, καὶ ταύτην χρυσοῦ ταινίαν τε ἔχουσιν . . . χρυσοῦ δὲ καὶ τὰ ὑποδήματα τῷ θεῷ, καὶ ἱμάτιον ὡσαύτως ἐστί.

* Obs.—Ἐκ or ἀπὸ is often prefixed; as, ἐκ or ἀπὸ χρυσοῦ, &c.

Παρασκευαστικὸν τῶν εἰς πόλεμον τὸν στρατηγὸν εἶναι χρή, καὶ ποριστικὸν τῶν επιτηδείων τοῖς στρατιώταις.

- 3.—Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, λέγοντες· τί οὗτος οὕτω βλασφημεῖ;

Τὸ δὲ πάντων μέγιστον καὶ κάλλιστον, τὴν μὲν σὴν χώραν αὐξανομένην ὄρᾳς, τὴν δὲ τῶν πολεμίων μειουμένην.

- ἌΟ γάρ ἐστι χεῖριστον αὐτῶν ἐκ τοῦ παρεληλυθότος χρόνου, τοῦτο πρὸς τὰ μέλλοντα βέλτιστον ὑπάρχει.

- 4.—ἌΟστις γὰρ ἐν κακοῖσι θυμωθεὶς βροτῶν, Μείζον προσάπτει τῆς νόσου τὸ φάρμακον, Ἰατρός ἐστιν οὐκ ἐπιστήμων κακῶν.

Οὐκ ἐστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

Ἐν μὲν πολέμῳ πρὸς ἀσφάλειαν σίδηρος χρυσοῦ κρείττων.

Βίον πονηροῦ θάνατος εὐκλεέστερος.

- 5.—ἌΕστι δεσπότης.

ἌΕστι τῶν στρατιωτῶν περὶ τῶν πολιτῶν μάχεσθαι.

Φρονίμον μὲν ἐστὶν αντιτάσσειν ταῖς ἡδοναῖς, ἄφρονος δὲ δουλεύειν.

Θεοῦ μὲν ἐστι πράττειν ἃ βούλεται· ἀνθρώπου δὲ τὰ δέοντα προθυμείσθαι.

Καὶ παιδὸς ἐστὶν ἀρετὴ, καὶ πρεσβύτου, καὶ ἀνδρὸς, καὶ γυναικὸς, καὶ ἄρχοντος, καὶ ἰδιώτου, καὶ δεσπότης, καὶ θεράπωντος.

Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἔσθ' ὁ πλοῦς.

ἌΕν ὑμῶν αὐτῶν ἐβελήσητε γενέσθαι, τὰ κατεβράθυμένα πάλιν ἀναλήψεσθε.

- 6.—Τῶν ἀπόντων φίλων μέμνησο πρὸς τοὺς παρόντας.

Εἰ μεμνήσθαι δεῖ ἁμαρτημάτων, τῶν οἰκείων δεῖ μεμνήσθαι μόνον. ἂν τῶν οἰκείων μνημονεύσωμεν, οὐδέποτε τὰ ἀλλότρια λογιούμεθα.

Τῆς εὐποιίας καὶ τῆς κοινωνίας μὴ ἐπιλανθάνεσθε.
Λευκανοὶ δικάζονται ἀλλήλοις, ὥσπερ ἄλλου τινὸς
ἀδικήματος, οὕτω καὶ ἀσωτίας καὶ ἀργίας.

Ἐλάττονός* σε πεποίηκα.

Περὶ πλεόνος ποιοῦ δόξαν καλὴν ἢ πλοῦτον μέγαν
τοῖς παῖσι καταλιπεῖν.

Τὸν υἱὸν περὶ πλείστου ποιεῖται.

7.—Πύρρος πρὸς τὸν ὑπισχνούμενον τὰ τακτικὰ διδάξειν,
ἐν δὲ παρατάξει οὐδέποτε γεγονότα, οὐκ ἔφη,
δεῖσθαι ἀπερισαλπίκτου στρατηγοῦ.

Τυρὸν εἶχον, οὐκ ἐδεόμην ὄψου.

Οἱ Λακεδαιμόνιοι ἀπεστερήθησαν τῆς ἐν τοῖς Ἑλλήσι
δυναστείας.

Διὰ τούτους στερήσεται τῆς πόλεως.

8.—Γενέσθαι μυθολογοῦσι τῆς Κόρης τὴν ἄρπαγὴν ἐν τοῖς
λειμῶσι, τοῖς ἄγχι τῆς Ἑννης. Ἔστι δ' ὁ τόπος
οὗτος πλησίον μὲν τῆς πόλεως, καὶ θέας ἄξιος.

Ἐξω ὀργῆς, πᾶς ἀνὴρ σοφώτερος.

Δεῖ ἐμπροσθεν εἶναι τῶν πράγματων.

CHAP. XXIII.—THE DATIVE.

RULE 1.—The Dative is used after *Adjectives signifying Likeness, Unlikeness, (these have sometimes a Genitive,) Advantage, Disadvantage, Relation*—and after *Adverbs derived from such Adjectives*; and after *Verbal Adjectives in τος*;

2.—The Dative is used after *Verbs of Giving, Telling, Ordering, Comparing, Trusting, Obeying, Resisting, Benefiting, Injuring, Pleasing,*

* Περὶ is usually expressed as περὶ ἐλάττονος, &c.

Advising, Blaming, Threatening, being Angry, &c.; *after the Verb εἶμι in the sense of Having*; and Verbs compounded with the Prepositions σὺν and ἐπὶ, (*those with ἐπὶ take also an Accusative and Genitive*;) as,

- 1.—Φοβερός κακοῖς, *alarming to the wicked.*
- 2.—Στρατιώταις διέδωκε, *he distributed to the soldiers.*

Note.—*Verbs of Assisting, Benefiting, and Injuring, govern the Dative and the Accusative; but ἀρήγειν, to aid; ἀμύνειν, to assist; ἀλεξεῖν, to ward off; βοηθεῖν, to run to help; ἐπικουρεῖν, to be an ally to; λυσιτελεῖν, to profit, to pay the cost of, take only the Dative.*

- 1.—Οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως.
 Τοῖς πάθεσιν ἀκολουθητικὸς ὁ νέος ἐστι.
 Ἐγρηγορότες ἄρχοντες ἐν πόλεσι νύκτωρ, φοβεροὶ μὲν κακοῖς, πολεμίοις ἅμα καὶ πολίταις· ἀγαστοὶ δὲ καὶ τίμιοι τοῖς δικαίοις τε καὶ σώφροσιν· ὠφέλιμοι δὲ αὐτοῖς τε καὶ συμπαῖσι τῇ πόλει.
 Ἡ τύχη πᾶσι κοινόν· ὁ δὲ ἀργὸς καὶ ἀκρατὴς βίος κακοῖς ἀνδράσιν ἴδιος.
 Τὸ ἄρχειν οἰκίῳ τῷ κρείσσονι.
 Οἰκέτης σοφὸς ἢ δὺς δεσπότη.
 Οἱ ἀδελφοὺς παρέντες καὶ ἄλλους φίλους ζητοῦντες παραπλήσιοι τοῖς τὴν ἑαυτῶν γῆν ἐῷσι, τὴν δὲ ἄλλοτρίαν γεωργοῦσιν.
 Εὐδαίμων εἶην, καὶ θεοῖς φίλος ἀθανάτοιςι.
 Ὁ θάνατος τοῖς εὐτυχουσίᾳ ἐστι λυπηρότερος ἢ τοῖς ἐπιπόνως ζῶσιν.
 Ὡσπερ λύκος ὅμοιον κυνὶ, οὕτω καὶ κόλαξ καὶ παράσιτος ὅμοιος φίλῳ.

Γίνεσθε ὅμοιοι τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς.

Θεαὶ ἐρωτηθεῖσα, τί πρέπον εἶη γυναικί, ἔφη· ἡ τῷ ἰδίῳ πειθαρχία ἀνδρί.

Ἐν Ἡρακλέους πόλει ὁ ἰχθυέμων τιμᾶται, ἔχθρος ὢν κροκοδείλοις καὶ ἀσπίσιν.

Ὁμολογουμένως τῇ φύσει ζῆν.

Ἐχθρὸς μὲν μοι κείνος ὁμῶς ἀίδαο πύλησιν,

Ὅς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ βάζει.

Μικραὶ χάριτες ἐν καιρῷ μέγισταί εἰσι τοῖς λαμβάνουσι ταύτας ἐν περιστάσει.

Ὁ πονηρὸς ἑαυτῷ, τίνι ἀγαθὸς ἔσται ;

Πλοῦτον μὲν πλουτοῦντος ἔχεις, ψυχὴν δὲ πένητος,

Ὡ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένης.

Τοῖσι μὲν εὖ πράττουσιν πᾶς ὁ βίος βραχύς ἐστι,

Τοῖς δὲ κακῶς μία νύξ ἀπλετος ἔστι χρόνος.

2.—Ἀρίστιππος ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι πᾶσι θαρβρόντως ὁμιλεῖν.

Εἰδότες καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἔστιν.

Σοφοκλῆς ἐμέμφετο Αἰσχύλῳ, ὅτι μεθύων ἔγραφε· καὶ γὰρ εἰ τὰ δέοντα ποιεῖ, φησὶν, ἀλλ' οὐκ εἰδώς γε.

Μὴ φθόνει τοῖς εὐτυχούσι, μὴ δοκῆς εἶναι κακός.

Καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτονι τέκτων·

Καὶ πτωχὸς πτωχῷ φθονοέει, καὶ δοιδὸς δοιδῷ.

Καῖσαρ ἐν λιμῷ τοῖς στρατιώταις ἄρτους διέδωκε, σκευάσας ἐκ βότανης· Πομπείος δέ, πολέμων αὐτῷ, ἓνα ἄρτον προσενέχθοντα τοιοῦτον ἀπέκρυσεν, οὐ βουλόμενος τοῖς ἑαυτοῦ στρατιώταις ἐπιδείξαι τὴν πολέμων ἐγκράτειαν.

Τί μοι ὀργίζῃ ;

Ὅπλον ἐκάστῳ νεῖμε Θεός,

Ὅρνεσι μὲν πολλὰν ταχυτῆτ', ἀλκὴν τε λέουσι.

Ἦσαν τῷ Κροίσῳ δύο παῖδες.

Σαυρομάται ταῖς γυναιξὶ πάντα πείθονται ὥς δεσποῖ-
ναις.

Ἐλεγεν ὁ Διογένης τῷ Ξενιάδῃ τῷ πριαμένῳ αὐτὸν,
δεῖν πείθεσθαι αὐτῷ, εἰ καὶ δοῦλος εἴη· καὶ γὰρ
λατρὸς ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν
αὐτῷ.

Μεταδίδου τοῖς δεομένοις ἐκ τῶν ὄντων· ὁ γὰρ μὴ
διδούς δεομένῳ, οὐδὲ αὐτὸς λήψεται δεόμενος.

Τοῖς μὲν νοσοῦσιν λατροὺς, τοῖς δὲ ατυχοῦσι φιλοὺς
δεῖ συμπαρεῖναι.

Βουκόλε, τὴν ἀγέλην πορῶν νέμε, μὴ σε Περικλῆς
ὁ κλέπτης αὐταῖς βουσὶ συνεξέλῃ.

Ἀγασίλαος, φιλοτεκνύτατος ὢν διαφερόντως, λέγεται
ὅτι μικροῖς τοῖς παιδίοις, κάλαμον ἐπιβεβηκὼς,
ὥσπερ ἵππον, οἶκοι συνέπαιζεν· ὁφθείς δὲ ὑπό-
τινος τῶν φίλων, παρεκάλει μηδενὶ φράζειν, πρὶν
καὶ αὐτὸς πατὴρ παιδῶν γένηται.

Εἰσαυθίς γ' ἐπεπήδησά γ' αὐτῷ κειμένῳ.

Μή σε, γέρον, κόλλησιν ἐγὼ παρὰ νηυσὶ κιχέλω,

Μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.

CHAP. XXIV.—THE ACCUSATIVE.

RULE 1.—*The Accusative follows Transitive Verbs ;*

2.—*Two Accusatives follow Verbs of Taking away, Persuading, Asking, Teaching, Clothing, Doing or Speaking well or ill ; Verbs of this kind take an Accusative even in the Passive ;*

3.—*Every Verb may have an Accusative of a corresponding Noun ;*

4.—*The Accusative often follows Verbs Neuter and Adjectives, where κατὰ is understood ;*

5.—*Space, Distance, and Duration of Time are put in the Accusative.*

1.—Τὴν γῆν κατέλιπε, *he left the earth.*

2.—Διδάσκουσι τοὺς παῖδας σωφροσύνην, *they teach their children temperance.*

3.—Ἡδίκησεν ἀδικίαν, *he committed injustice.*

4.—Τὸ μὲν σῶμα ὑγιής, τὸ δὲ ψυχὴν εὐπορος, *healthy in body, and liberal in mind.*

5.—Βασιλεύσας ἑβδομήκοντα ἔτη, *having reigned seventy years.*

1.—Ἡ γῆ μέλαινα πίνει,
 Πίνει τα δένδρε' αὐτήν,
 Πίνει θάλασσο' ἀναύρους,
 Ὅ δὲ ἥλιος θάλασσαν,
 Τὸν δ' ἥλιον σελήνη.
 Τί μοι μάχεσθ', ἑταῖροι,
 Καὺτῷ θέλοντι πίνειν ;

2.—Παρόντας μὲν τοὺς φίλους δεῖ εὖ ποιεῖν, ἀπόντας δὲ εὐλογεῖν.

Διογένης ἄσωτον ἦται μνᾶν τοῦ δὲ εἰπόντος, διὰ τί τοὺς μὲν ἄλλους τριώβολα, ἐμὲ δὲ μνᾶν αἰτεῖς ; ἔφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.

Εσθλὰ λέγειν αἰεὶ πάντας καλόν· αἰσχροὶ δὲ δεινόν· Κἂν ὦσιν τούτων ἄξιοι ὧν λέγομεν.

Νικίας οὕτως ἦν φιλόπονός, ὥστε πολλάκις ἐρωτᾶν τοὺς οἰκέτας, εἰ ἥριστος ἦν.

Οἱ Πέρσαι διδάσκουσι τοὺς παῖδας καὶ σωφροσύνην, καὶ πείθεσθαι τοῖς ἄρχουσι, καὶ ἐγκρατεῖς εἶναι γαστροῦ καὶ ποτοῦ.

Ἰσοκράτης ὁ ῥήτωρ, νεάνιαν τινὰ λαλὸν σχολάζειν αὐτῷ βουλούμενον διττοὺς ἤτησε μισθοὺς. Τοῦ δὲ τὴν αἰτίαν πυθομένου, ἕνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς, τὸν δ' ἕτερον, ἵνα σιγᾷν.

Ὁ Απόλλων τὴν μαντικὴν ἐδιδάξατο τὸν Ἑρμῆν.

Πλάτωνί τινος λέγοντος, ὅτι τινες λοιδοροῦντες πολλὰ κακὰ σε ἐργάζονται· οὐδαμῶς, ἔφη, καὶ γὰρ οὕτως διάξω, ὥστε ἀπιστεῖσθαι αὐτοὺς.

Θεῖον μάθημα καὶ πρῶτον ἡμεῖς τὸ γινῶναι τινα ἑαυτὸν, διδασκόμεθα, ὃ γὰρ ἑαυτὸν γνούς, γνώσεται Θεόν.

3.—Εἴσι τινες, οἱ τὸν μὲν παρόντα βίον οὐ ζῶσιν, ἀλλὰ χρηματίζονται πολλῇ σπουδῇ, ὡς ἕτερον βίον βιωσόμενοι.

Εἰ βούλει ἄλυπον βίον ζῆν, τὰ μέλλοντα συμβαίνειν ὡς ἤδη συμβεβηκότα λογίζου.

Οἱ Καρχηδόνιοι πόλιν τε ἀντίπαλον κατεσκευάσαντο, καὶ τρεῖς ἐπολέμησαν πρὸς αὐτοὺς μεγάλους πολέμους.

4.—Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

Φῦναι ὁ Κύρος λέγεται, καὶ ἄδεται ἔτι καὶ νῦν ὑπὸ τῶν Ἑρβαίων, εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπώτατος καὶ φιλομαθέστατος, καὶ φιλοτιμώτατος.

Ὁ βοῦς ὁ Ἄπις ἐν σηκῷ τινι τρέφεται, θεὸς νομιζόμενος, διάλευκος τὸ μέτωπον καὶ ἄλλα τινὰ μέρη τοῦ σώματος, τὰ δὲ ἄλλα μέλας.

5.—Ἰέρων ὁ Συρακουσίων τύραννος, δύο καὶ ἐννεμήκοντα ἔτη γεγυνώς, ἐτελεύτα νοσῶν, βασιλεύσας ἑβδομήκοντα ἔτη.

Τὰς Θήβας Ὁμηρος ἑκατομπύλους καλεῖ, καὶ πλείεστα ἐκεῖ κτήματα κεῖσθαι λέγει. Καὶ νῦν δείκνυται ἰχνη τοῦ μεγέθους αὐτῆς ογδοήκοντα σταδίου τὸ μῆκος.

Κύρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς.

CHAP. XXV.—USE OF CERTAIN CONJUNCTIONS, ADVERBS, AND PREPOSITIONS.

SECTION 1.—Δέ, Δέ—μέν.

RULE 1.—*The Conjunction Δέ (but) is opposed to the Adverb μέν, as in Latin Verò is to Quidem.*

These words, μέν and δέ, often serve merely to set two propositions in a distinct relation to each other, without any opposition—μέν in the former being used merely to prepare the mind for the second, which is introduced by δέ.

1.—‘Ο μέν φίλος διασωστικός διὰ τὴν φιλίαν, ὁ δὲ κόλαξ μισθαρνικός τῶν βουλομένων· καὶ ὁ μέν, αὐθαίρετος, ὁ δέ, ὤνιος· καὶ ὁ μέν τοῖς ἐνσπόνδοις πιστός, ὁ δὲ καὶ τοῖς φίλοις ἄπιστος.

Φιλόσοφος ἔχων δύο μαθητὰς, ἕνα μέν ἀφυῆ, φιλόπονον δὲ, ἕτερον δὲ εὐφυῆ, ἀργὸν δὲ, εἶπεν· ἀμφοτέροι ἀπόλοισθε, ὅτι σὺ μέν θέλων, οὐ δύνη, σὺ δὲ δυνάμενος, οὐ θέλεις.

RULE 2.—Δέ (now), Ἀλλά (but), Ἄρα (therefore), &c.

The Conjunction δέ is further used in the sense of now; (as in the expression) “now, this being the case,” Ἀλλά marks an apposition stronger than δέ; Ἄρα concludes an argument, and serves to infer a consequence. In the same class must be ranged Οὖν, Τοίνυν, then, therefore; Οὐκοῦν, is

there not therefore? therefore; Οὐκουν, not therefore; γοῦν, μὲν γοῦν, therefore, thus; Τοιγαροῦν, τοιγάρτοι, thus, therefore, consequently, &c.

2.—Παρ' Αἰθίοψι, τὰς διαδοχὰς μάλιστα καταλείπουσιν οἱ βασιλεῖς οὐ τοῖς ἑαυτῶν, ἀλλὰ τοῖς τῶν ἀδελφῶν υἱοῖς.

*Ο ἔδησεν ἡ φύσις, τοῦτο φύσις λύει· καὶ ὁ ἔδησεν ἡ ψυχὴ, τοῦτο αὐτὴ λύει· ἔδησε δὲ φύσις μὲν σῶμα ἐν ψυχῇ· ψυχὴ δὲ αὐτὴν ἐν σώματι· φύσις μὲν ἄρα λύει σῶμα ἐκ ψυχῆς· ψυχὴ δὲ αὐτὴν λύει ἀπὸ σώματος.

RULE 3.—*Αν, 'Εὰν, *Ην, *if*; 'Ινα, *Οφρα, 'Ως, *that, to the end that*; *Αν μὴ, or ἐὰν μὴ, *unless*; also the Adverbs ὅταν, ὁπόταν, ἐπειδὴν, *when, as soon as*, are, for the most part, followed by a Subjunctive Mood.

*Αν, and by the Poets κεν, are often used to give a potential sense to other moods; as,

ἀπέθανέ μου ἀδελφός, *my brother died.*

ἀν ἀπέθανέ μου ἀδελφός, *my brother would have died.*

(Note.—*Αν thus potentially used, is joined with all moods except the Imperative.)

3.—Καὶ ἡρώτα αὐτὸν, ἵνα τὸ δαιμόνιον ἐκβάλλῃ.

Σὲ ἄλλος οὐ βλάψει, ἀν μὴ σὺ θέλῃς· τότε δὲ ἔση βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι.

Λύκος ἰδὼν ποιμένας ἐσθιόντας ἐν σκηνῇ πρόβατον,

εγγὺς προσελθὼν, ἡλίκος ἂν ἦν θόρυβος, εἶπεν, εἰ
ἐγὼ τοῦτο ἐποίουν.

*Ευδον βλέπε· ἐνδον ἢ πηγὴ τοῦ ἀγαθοῦ, καὶ ἀεὶ
ἀναβλύειν δυναμένη, ἐὰν ἀεὶ σκάπτῃς.

Οὐ μὴν διὰ τοῦτ' ἀμείνων δόξειεν ἂν γευναίου καὶ
στρατηγικοῦ ἀνδρός.

Πέρασ' ἅπασιν ἀνθρώποις τοῦ βίου θάνατος, κἂν ἐν
οἰκίσκῳ τις ἑαυτὸν καθείρξας τηρήῃ.

SECTION 2.

A Preposition often governs the same case in composition, as it governs out of composition, and is often repeated out of composition.

Μετάπεμψαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος. Οὗτος
ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἔστιν οἰκία παρὰ
θάλασσαν. Οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.

Λαβοῦσα τὸ ξίφος, ἑαυτὴν προανείλεν τοῦ ἀνδρός.

Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς, εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι
τῆς ἀσθενείας σου· καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας, καὶ
παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.

Τὸ δὲ Ἄργος τοῦτον τὸν χρόνον προεῖχε ἅπασιν τῶν ἐν τῇ
νῦν Ἑλλάδι καλεομένη χώρῃ.

Γῆς ἐπέβην γυμνός, γυμνός δ' ὑπὸ γαῖαν ἄπειμι.

Λέγουσι Πέρσαι τοὺς Φοίνικας ἐσβαλομένους τὰς γυναῖκας
ἐς τὴν νέα, οἴχεσθαι ἀποπλέοντας ἐπ' Αἰγύπτου.

Δίκη οὐκ ἔνεστι ἐν ὀφθαλμοῖς βροτῶν.

Μὴ συνδεῖται ἀνδρὶ βασκάνῳ, μηδὲ ἐπιθυμῆσθαι τῶν
ἐδεσμάτων αὐτοῦ.

Note.—See other examples in Compound Verbs
in Part I.

CHAP. XXVI.—THE INFINITIVE MOOD.

RULE 1. *The Infinitive follows another Verb as in Latin.*

2.—*The Indicative preceded by ὅτι (or ὥς) is commonly used ;*

3.—*But instead of it, an Infinitive preceded by an Accusative is employed often, when its agent or subject is different from that of the preceding Verb ; as,*

1.—Δεῖ εὐχέσθαι, *it behoves to pray.*

2.—Γινῶθι ὅτι ἐγὼ ἀληθῆ λέγω, *know that I speak truth.*

3.—Ὁ δέ τις αὖ πάλιν, ἀγαθὸν εἶναι καὶ τὸν πλοῦτον αὐτὸν ἀπεφαίνετο, *and another was showing that wealth itself was good.*

1.—Καὶ ἤρξατο πάλιν διδάσκειν πρὸς τὴν θάλασσαν.

2.—Ἀλέξανδρος ὁ βασιλεὺς ἐπεὶ Ἀντίπατρος αὐτῷ πολλὰ κατὰ μητρὸς ἔγραφεν· αγνοεῖς, ἔφη, Ἀντίπατρε, ὅτι μητρὸς ἐν δάκρυν πολλῶν διαβολῶν ἐπιστολὰς ἀπαλείφει.

Εὐδαμίδας, φιλοσόφου διαλεχθέντος ὅτι μόνος στρατηγὸς ἀγαθὸς ὁ σοφός ἐστιν, ὁ μὲν λόγος, ἔφη, θαυμαστός· ὁ δὲ λέγων οὐ περισεσάλπισται.

3.—Ἀντισθένης ἔλεγεν ὅτι πάντα δεῖ τοῖς πολεμοῖς εὐχέσθαι τ' ἀγαθὰ παρεῖναι χωρὶς ἀνδρείας.

Ζήνων τῶν μαθητῶν ἔφασκε τοὺς μὲν φιλολόγους εἶναι, τοὺς δὲ λογοφίλους.

Σωκράτης τὸν φθόνον εἶπεν ἔλκος εἶναι τῆς ψυχῆς.

Νικοκλῆς τοὺς ἰατροὺς εὐτυχεῖς ἔλεγεν εἶναι, ὅτι τὰς

μὲν ἐπιτυχίας αὐτῶν ὁ ἥλιος ὀρᾷ, τὰς δὲ ἀποτυχίας
ἡ γῆ καλύπτει.

Ἀγεσίλαος περὶ ἀνδρείας καὶ δικαιοσύνης ἐρωτηθεὶς
ποτέρα ἂν κρείττων εἴη· μηδὲν ἀνδρείας δεήσεσθαι
ἡμᾶς, ἔφη, εἰ δίκαιοι πάντες γίνονται.

RULE 4.—*The Infinitive when preceded by the article τὸ is used as a Noun ; and preceded by a Preposition, it supplies the place of the Gerunds and Supines in Latin ; as,*

τὸ λέγειν, *to say, or the saying.*

τοῦ λέγειν, (dicendi), *of saying.*

ἐν τῷ λέγειν, (dicendo) *in saying.*

πρὸς τὸ λέγειν, (ad dicendum), *to say.*

Participles also are used in the place of Gerunds and Supines.

*Ἔργα τῆς φρονήσεώς ἐστι τὸ εὖ βουλευέσθαι, τὸ κρίναι
τὰ ἀγαθὰ καὶ τὰ κακὰ, καὶ πάντα τὰ ἐν τῷ βίῳ αἰρετὰ
καὶ φευκτά· τὸ συνιδεῖν τοὺς καιροὺς· τὸ ἐμπειρίαν
ἔχειν τῶν χρησίων πάντων.

*Ἐκ τοῦ παθεῖν γίνωσκε τὸ συμπαθεῖν.

*Ἀλέξανδρος ὁ βασιλεὺς ἐρωτηθεὶς τίνα μᾶλλον ποθεῖ τὸν
πατέρα Φίλιππον ἢ Ἀριστοτέλην, τὸν διδάσκαλον, ἔφη·
ὁ μὲν γὰρ τοῦ γενέσθαι, ὁ δὲ τοῦ καλῶς γενέσθαι
αἷτιος.

Οἱ Λακεδαιμόνιοι, διὰ τὸ σωφρόνως ζῆν στρατιωτικῶς
κατέσχον τὴν Πελοπόννησον.

Οἱ Περσῶν βασιλεῖς, πρὸ μὲν τοῦ θύειν, περὶ εὐσεβείας
διαλέγονται· πρὸ δὲ τοῦ πίνειν, περὶ σωφροσύνης·
πρὸ δὲ τοῦ πολεμεῖν, περὶ ἀνδρείας.

Οὐ προσποιεῖσθαι δεῖ φιλοσοφεῖν, ἀλλ' ὄντως φιλοσο-

φεῖν· οὐ γὰρ προσδεόμεθα τοῦ δοκεῖν ὑγιαίνειν, ἀλλὰ τοῦ κατ' ἀλήθειαν ὑγιαίνειν.

Χαλεπὴ διδάσκαλος ἢ πενία τοῦ φρονεῖν.

Στρατόνικος ἱατρὸν κολακεύων ἔλεγεν· ἐπαινῶ σου τὴν ἐμπειρίαν, ὅτι οὐκ ἔῤῃς τοὺς ἀρρώστους κατασαπῆναι, τάχιον αὐτοὺς τοῦ ζῆν ἀπαλλάσσω.

Νομίζατε τρία εἶναι τοῦ καλῶς πολεμεῖν, τὸ ἐθέλειν, καὶ τὸ αἰσχύνεσθαι, καὶ τοῖς ἄρχουσι πείθεσθαι.

Νόμιζε τὴν εὐδαιμονίαν οὐκ ἐν τῷ πολλὰ κεκτῆσθαι γίγνεσθαι.

Ὅξυς Θεοῦ ὀφθαλμοὺς εἰς πάνθ' ὄρῃν.

Καιρὸς ὑμῖν τοῦ ἀπιέναι, ἀπὸ τοῦ μάχεσθαι.

Ἐν τῷ ζητεῖν, καὶ φροντίζειν, καὶ βουλευέσθαι, τὸν πλεῖστον χρόνον διέτριβε.

Ταχὺ τὰ ἐν παραδείσῳ θηρία ἀνηλώκει, διώκων, καὶ βάλλων, καὶ κατακαίνων.

Περὶ δὲ τῶν ἀδῆλων, μαντευσομένους ἔπεμπε.

Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

Ῥάδια πάντα Θεῷ τελέσαι καὶ ἀνήνυτον οὐδέν.

Οἱ τῶν Περσῶν παῖδες ἐσθίουσι σίτον μὲν, ἄρτους, ὄψον δέ, κάρδαμον· ὕδωρ δὲ πίνουσιν. Εἰ δέ τις αὐτοὺς οἷται ἢ ἐσθίειν ἀηδῶς, ὅταν κάρδαμον μόνον ἐσθίωσιν, ἢ πινεῖν ἀηδῶς, ὅταν ὕδωρ πίνωσιν, ἀναμνησθήτω, πῶς μὲν ἡδὺ μάζα πεινῶντι φαγεῖν, πῶς δὲ ἡδὺ ὕδωρ πιεῖν διψῶντι.

RULE 5.—*The Infinitive is also used where in Latin the Future Participles, or ut or qui with the Subjunctive Mood are employed, to denote design, or something to be accomplished.*

Ῥέα γεννᾷ ἐν ἀντρῷ Δία, καὶ τοῦτον μὲν δίδωσι τρέφεσθαι Κούρησίν τε καὶ ταῖς Μελισσέως παισὶ Νύμφαις.

Λάϊος τὸν αὐτοῦ παῖδα ἐκθεῖναι δίδωσι νομεῖ.

Ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον πειρασθῆναι.

Τιθωνῷ μὲν ἔδωκεν ἔχειν κακὸν ἄφθιτον ὁ Ζεὺς

Γῆρας, ὃ καὶ θανάτου ῥίγιον ἀργαλέον.

Λάκων ἀσθενῶς τὸ σῶμα διακείμενος ἐπὶ παράταξιν προῆγε,

λεγόντων δέ τινων αὐτῷ, ποῖ τοιοῦτος ὧν πορεύῃ, ἔφη·
ὑπὲρ τῆς πατρίδος ἀποθανεῖν.

Οὐκ ἤλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς με-
τάνοιαν.

CHAP. XXVII.—VERBALS IN -τέος TO EXPRESS NECESSITY.

RULE 1.—*When Necessity is to be expressed, the Greeks use Verbal Adjectives in -τέος, which govern the case of their Verb when used in the Neuter, and take the Agent in the Dative case; this construction is very common in Greek; as,*

Ἰτέον μοι, *I must go.*

Ὁφελητέον σοι τὴν πόλιν, *you must benefit the state.*

(ἐστὶ is understood in both these examples.)

2.—*An equally common construction, when the Verbal in -τέος has a transitive sense, is to change the Accusative into the Nominative, and make the Verbal agree with the Nominative; and this is the regular construction in Latin with the Participle in dus; as,*

Ὁφελητέα σοι ἡ πόλις ἐστὶν, *the state must be benefited by you.*

(Note 1.)—*The Attics put these Verbals in the neuter plural, instead of in the neuter singular,*

and still make them govern an *Accusative* case, the *Agent* being in the *Dative* as before ; as, Τιμητέα σοί ἐστι τὴν ἀρετὴν, you must honour virtue.

Thus there are three ways of expressing this proposition : namely,

1. Τιμητέον σοί ἐστι τὴν ἀρετὴν,
2. Τιμητέα σοί ἐστιν ἡ ἀρετή,
3. Τιμητέα σοί ἐστι τὴν ἀρετὴν.

Note 2.—The *Agent* is sometimes put in the *Accusative* ; as,

Οὐ δουλευτέον τοὺς γε νοῦν ἔχοντας τοῖς οὕτω κακῶς φρονοῦσι, sensible persons ought not to obey those who think thus wrongly.*

1.—Λαγῶ μὲν κύνα, φίλῳ δὲ κόλακα φύσει πολέμιον ἡγητέον.

Οὔτε ἐκ τοῦ κόσμου τὸν ἥλιον, οὔτε ἐκ τῆς ὁμελίας ἀρτέον τὴν παρρησίαν.

Ἐἴτε τοὺς θεοὺς ἱλεως εἶναί σοι βούλει, θεραπευτέον σοι τοὺς θεούς.

Τὸ δὲ τελευταῖον καὶ μέγιστον, ὅπερ αὐτῷ καὶ τὴν ἐλπίδα πᾶσαν ὑπέφαινε, ὅναρ οὐδ' ἡμῖν παραλειπτέον.

Οὐ θρηνητέον ἡμῖν οἶων φίλων ἐστερήθημεν, ἀλλὰ μνημονευτέον, ὅτι μετὰ τῶν φίλων τὴν καλλίστην βιοτὴν ἐβιοτεύσαμεν.

2.—Περιοπτέη ἐστὶν ἡ Ἑλλάς.

* This expression is equivalent to the following : Οὐ δεῖ τοὺς νοῦν ἔχοντας δουλεῖν, &c. It does not behove sensible persons to obey, &c.

P A R T III.

THE Third Part treats of the Particular Syntax and leading Peculiarities of the Greek Language.

CHAP. XXVIII.—THE NOMINATIVE.

RULE 1.—*Neuters plural prefer the Verb in the Singular.*

2.—*Sometimes also Masculines and Feminines.*

3.—*The Dual also sometimes takes a Singular Verb, and may always take a plural.*

1.—Οὔτε τοῦ Ἀχιλλέως ὄπλα Θερσίτῃ, οὔτε τὰ τῆς τύχης ἀγαθὰ τῷ ἄφρονι ἀρμόττει.

Τὰ πονηρὰ κέρδη τὰς μὲν ἡδονὰς ἔχει

Μικρὰς, ἔπειτα δ' ὕστερον λύπας μακράς.

2.—Προσάγει τῷ χρυσὸν πᾶσα ἐμπορία, πᾶσαι ἐπίνοιαι.

Εὐ ἴσθι ὅτι ἐπειδὴν τις ἐγγὺς ἢ τοῦ οἴεσθαι τελευτήσῃ, εἰσέρχεται αὐτῷ φροντίδες περὶ ὧν ἐμπροσθεν οὐκ εἰσῆει.

3.—Ἐγὼ δὲ, εἰ μὲν τι κακὸν ἐκείνω τὴν πόλιν ἐποίησαν, οὐκ ἀπολογήσομαι.

Ἐγίγνοντο μὲν γὰρ δὴ τῷ ἄνδρῃ τούτῳ φύσει φιλοτιμωτάτῳ πάντων Ἀθηναίων.

CHAP. XXIX.—THE SUBSTANTIVE AND THE ADJECTIVE.

RULE 1.—*A neuter Adjective is often referred to a masculine or feminine Substantive, the word Thing being understood.*

2.—*Sometimes the Adjective is referred to the idea contained in the Substantive rather than to the word itself.*

 **Note.**—*Instances of these constructions occur in Latin also.*

1.—Ἡ πατρίς, ὡς ἔοικε, φίλτατον βροτοῖς.

Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω, εἰς βασιλεύς.

Τυφλὸν γε καὶ δύστενον ἀνθρώπου βίος.

Οἶνος πινόμενος πουλὸς, κακόν· ἦν δέ τις αὐτόν

Πίνη ἐπισταμένως, οὐ κακόν, ἀλλ' ἀγαθόν.

2.—ὦλεό μοι, φίλε τέκνον.

Ῥωμαῖοι πολλὰ ἔθνη παραλαβόντες κατὰ τὴν φύσιν ἀνήμερα, καὶ τοὺς ἀγριωτέρους, πολιτικῶς ζῆν ἐδίδαξαν.

CHAP. XXX.—THE RELATIVE.

RULE 1.—*The Relative is often put in the same case as the Antecedent, even though the Verb which follows would require a different case. This construction is called Attraction, and is particularly adopted by the Attics.*

Καὶ νῦν δόξασόν με σὺ, πάτερ, τῇ δόξῃ ἣ εἶχον,
 πρὸ τοῦ τὸν κόσμον εἶναι.
 Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, εἰ ἐμὲ
 ἐδίωξαν, καὶ ὑμᾶς διώξουσιν.
 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἐκ τῶν ὀψαρίων
 ὧν ἐπιάσατε νῦν.

2.—*The Antecedent is sometimes understood in its own clause and attracted unto that of the Relative, being then put in the same case with the Relative. (This is seen in Latin also.)*

Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν
 ἡμῖν, ἄγοντες, παρ' ᾧ ξενισθῶμεν Μνάσωνι τινι,
 Κυπρίῳ ἀρχαίῳ μαθητῇ.

Κουρεύς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ
 τεμένους ἦν καλοῦσιν Ἑλλήνων ἀγορὰν, κίτταν
 θαυμασίως πολύφωνον ἔτρεφεν.

3.—*In like manner the Relative Adjectives οἷος, ὅσος, ἡλικός, have always, as have ὅς, ἡ, δ, their Antecedents expressed or understood.*

Οὐ τοσοῦτον ὁ λόγος, ὅσον ὁ τρόπος πείθειν δύναται.

Οἷους ἂν ἐράνους ἐνέγκῃς τοῖς γονεῦσι, τοιοῦτους
 αὐτὸς ἐν τῇ γήρᾳ παρὰ τῶν τέκνων προσδέχου.

CHAP. XXXI.—THE GENITIVE.

RULE.—*The Genitive is further used as follows :—*

- 1.—*By an Ellipsis of ἕνεκα, χάριν, ἐκ, ἐξ, or some case of τίς, or εἷς.*
- 2.—*To express Astonishment and Indignation: likewise Admiration.*

- 3.—*After Verbs of Sense (except of Seeing.)—Note. Verbs of Hearing sometimes take an Accusative.*
- 4.—*After Verbs of Commanding, (these take sometimes a Dative) Excelling, Beginning, (those of beginning sometimes take an Accusative), of Enjoying, Participating, Obtaining, Aiming at, Missing, Desiring, Despising, Sparing, Pardoning, Ceasing, Putting off, Admiring, Loving, except φιλέω and αγαπάω, Considering, Understanding, Buying and Selling to signify the Price, (Price sometimes in the Dative) Dismissing, Liberating, Being distant, Shunning, Avoiding, Caring for, Neglecting, &c.—Also, to express the measure of a thing; and after Verbs derived from Comparatives and Superlatives.*

Note.—Many of these are found with other cases.

Δεῖ and Χρὴ signifying need, ελλείπει, μέλει, διαφέρει, μέτεστι, ἐνδέχεται, with their compounds take a Genitive with a Dative.

- 5.—*After Verbs Middle signifying to take or lay hold on; and after Verbs, chiefly Middle, to touch or take, the part touched is in the Genitive, and the whole in the Accusative: and after Verbs derived from Comparatives, and Superlatives.*
- 6.—*After a Preposition in composition, especially κατὰ, implying some disadvantage to the object.*
- 7.—*A Substantive with a Participle, whose case depends upon no other word, is put in the Genitive Absolute. — Sometimes by the Attics in the Accusative, very rarely in the Dative.*

Note.—The Participles of Impersonal Verbs are very often used absolutely.

8.—*The Time when is commonly put in the Genitive, sometimes in the Dative. Also, Age is put in the Genitive.*

9.—*Passive Verbs take a Genitive of the Agent after them, which is governed by the Preposition ὑπό. Sometimes the Preposition πρὸς or ἐκ are employed.*

Sometimes a Dative is used instead of the Genitive.

1.—Τουτονὶ τὸν ἄνδρα οὐχ οὕτως αἰτιᾶσθαι τῶν ἐκλειμμένων, ὥς αὐτῆς τῆς ἐπινοίας καὶ σπουδῆς ἄξιον ἐπαινεῖν.

Κεχηνότες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες, καὶ εὐδαιμονίζοντές σε τῶν λόγων τῆς δυνάμεως, καὶ τὸν πατέρα τῆς εὐποτίας.

Δεμοσθένης εἰ ἔμελλε τῆς ὑστεραίας ἔσεσθαι ἐκκλησίας, ἐκεῖνός γε διὰ τῆς νυκτὸς ἡγρύπνει πάσης.

Ὅρῶν δὲ Κλέαρχος τὸ μέσον στίφος, καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα, οὐκ ᾔθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας.

2.—Ἄγεις ὁ Ἀργεῖος, ὑπὸ φθόνου καὶ λύπης ἐξέκραγεν, ὦ τῆς πολλῆς ἀτοπίας.

3.—Ἀγησίλαος παρακαλούμενός ποτε ἀκούσαι τοῦ τὴν ἀηδόνα μιμουμένου, παρητήσατο, φήσας, αὐτῆς ἀκήκοα πολλάκις.

Δημοσθένης εἰ ἔμελλε τῆς ὑστεραίας ἔσεσθαι ἐκκλησίας, ἐκεῖνος γε διὰ τῆς νυκτὸς ἡγρύπνει πάσης, διαφροντίζων δηλονότι καὶ εκμανθάνων ταῦτα ἃ ἔμελλεν ἔρεῖν. Ὁ τοίνυν Πυθέας ἐκ τούτων ἐμοὶ δοκεῖν ἀπέσκωπτεν εἰς αὐτὸν, ἐπιλέγων, αὐτοῦ τὰ ἐνθυμήματα ἐλλυχνίων ὄζειν.

Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι.

Χωόμενος δ' ὁ γέρων πάλιν ὤχετο· τοῖο δ' Ἀπόλ-
λων

Εὐξαμένου ἤκκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

4.—Ἐφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὤδε.

Ἐν Λίβυσιν ἀνὴρ μὲν ἀνδρῶν βασιλεύει, γυνὴ δὲ
γυναικῶν.

Τῆς εὐτυχίας, ὥσπερ ὁπώρας, παρούσης ἀπολαύειν
δεῖ.

Αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι, καὶ οὐχ οἱ
ἄνθρωποι τῶν συμφορῶν.

Πολλοὶ χρημάτων δυνάμενοι φεῖδесθαι, πρὶν ἐρᾶν,
ερασθέντες οὐκέτι δύνανται· καὶ τὰ χρήματα κατα-
ναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροῖ
νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται.

Τιμὴν ἀρνύμενοι Μενελάῳ, σοὶ τε κυνῶπα,
Πρὸς Τρώων· τῶν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις.

Ἄλλ' ἄγε, λῆγ' ἐριδος, μηδὲ ξίφος ἔλκεο.

Αἱ κέν ἐθέλησιν ἐπὶ Τρώεσσιν ἀρῆξαι,
Τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα ἔλσαι Ἀχαιοὺς
Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος.

Ἄλλ' ἄγε δὴ, καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἐπεὶ δ' ἐξήλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν
τοῦ Ὀρόντου, ὥς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν.

Ἐφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὤδε.

Τοσοῦδε πωλεῖται ἀπάθεια, τοσούτου ἀταραξία.

Τοσούτου δύναμαι ἀδράποδον ὠνήσασθαι.

Τὸν ἐτέρου ἐπιμελούμενον τοῦ ἐτέρου ἀμελῆσαι,
πᾶσα ἀνάγκη.

Φανερόν ὅτι κρείττων ἂν εἴη τραγωδία, μᾶλλον τοῦ
τέλους τυγχάνουσα τῆς ἐποποιίας.

Καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσ-
θαι, Μένωνα δὲ τὸν Θετταλὸν, τοῦ εὐωνύμου.

Δεῖ γὰρ καὶ ταχειῶν τριήρων ἡμῖν, ὅπως ἀσφαλῶς ἡ
δύναμις πλέη.

Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης ἡμέρας πέντε.

5.—Γυνή τις, ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ, λέγουσα ἐν εαυτῇ, Ὅτι καὶ τοῦ ἱματίου αὐτοῦ ἀψώμαι, σωθήσομαι.

Μετὰ ταῦτα ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, ἐπὶ θανάτῳ.

Τῶν νῦν μιν μνήσασα παρέξο, καὶ λάβε γούνων.

6.—Ἄλλος καταφρονεῖν χρημάτων παρεκελεύετο, καὶ ἀδιάφορον οἶεσθαι τὴν κτήσιν αὐτῶν.

7.—Διογένης πυνθανομένου τινὸς τίνες τῶν ἀνθρώπων εὐγενέστατοι, οἱ καταφρονοῦντες, εἶπε, πλούτου, δόξης, καὶ ἡδονῆς.

Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τοῦ Κλεάρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος, πληγὰς ἐνέβαλεν.

Καὶ μέμφομαί γε τῷ Διονύσῳ, ὅτι, ὑμᾶς καταναυμαχήσας, μετέβαλε, δέον χειρώσασθαι μόνον.

Διήρει δὲ αἰδῶ καὶ σωφροσύνην τῇδε, ὥς τοὺς μὲν αἰδουμένους τὰ ἐν τῷ φανερώῳ αἰσχυρὰ φεύγοντας· τοὺς δὲ σῶφρονας, καὶ τὰ ἐν τῷ ἀφανεί.

8.—Ἀλέξανδρος παρακαλούμενος νικτὸς ἐπιθέσθαι τοῖς πολεμίοις, εἶπεν· οὐ βασιλικόν ἐστι κλέπτειν τὴν νίκην.

Διογένης τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν μετάβασιν αὐτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἕαρος μὲν ἐν Σούσοις, καὶ χειμῶνος ἐν Βαβυλῶνι, θέρους δ' ἐν Μηδίᾳ διατριβαῖς.

Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς.

9.—Ἐπεὶ δὲ ταχθεὶς, ὥς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοί, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.

Πάλιν ὁ Κῦρος ἡρώτα· Οὐκοῦν ὕστερον, ὥς αὐτὸς σὺ ὁμολογεῖς, οὐδὲ ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσσοὺς, κακῶς ἐποίεις τὴν ἐμὴν χώραν ὅτι ἐδύνω ;

Πᾶσιν ἐμπίπτει μεταμέλεια τοῖς μέλλουσι τελευτᾶν,
μεμνημένοις ὧν ἡδίκηκασι, καὶ ὁρμὴ τοῦ βούλευεσ-
θαι πάντα πεπράχθαι δικαίως αὐτοῖς.

“Ὅταν λαιδορηθῇς πρὸς τινος, σκόπει μὴ τί σοι πέ-
πρακται τῆς λαιδορίας ἄξιον.

CHAP. XXXII.—THE DATIVE.

The Dative is further used as follows :—

RULE 1.—*The Cause, Manner, and Instrument of any action are put in the Dative, and also the time when (See Chap. XXXI. 8.);*

2.—*The Dative is often used, σὺν being understood: σὺν is very generally omitted before the pronoun αὐτός; and before such words as στόλος, a fleet, στρατὸς, an army, and others denoting a warlike force;*

3.—*Verbs signifying To Follow, and To Use, require a Dative;*

4.—*Ἄμα and ὁμον, take a Dative—also the compounds of ὁμοῦ.*

1.—Ὁ Σωκράτης ὀνειδιζόμενος ὑπὸ τινος ὅτι βαρβαρίζει,
ἔφη· ἐγὼ μὲν τῷ λόγῳ, ὑμεῖς δὲ τῷ τρόπῳ.

Χρὴ δὲ καὶ τῶν τελευτώντων ἕκαστον τιμᾶν μὴ δα-
κρύοις, μηδὲ οἴκτοις, ἀλλὰ μνήμῃ ἀγαθῇ.

“Ὅνος δορὰν λέοντος ἐπενδυθεὶς, λέων ἐνομίζετο
πᾶσι, καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμ-
νίων. Ὡς δὲ ἄνεμος βιαιότερον πνεύσας ἐγύμνου
αὐτὸν τοῦ προκαλύμματος, τότε πάντες ἐπιδρα-
μόντες ξύλοις καὶ ῥοπάλοις αὐτὸν ἔπαιον.

Χερσὶ μὲν οὗτι ἐγώ γε μαχήσομαι, εἴνεκα κούρης,
Οὔτε σοὶ, οὔτε τῷ ἄλλῳ.

2.—'Εντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρα-
σάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι
παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧ ετο
γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα.

*Οταν ὁ νοῦς ὑπὸ οἴνου διαφθαρῇ, ταῦτα πάσχει τοῖς
ἄρμασι, τοῖς τοὺς ἡνιόχους ἀποβάλλουσιν.

*Επλευσαν εὐθὺς, πέντε καὶ εἴκοσι ναυσί.

Μέγα τι τῶν πολεμίων πλήθος, αὐτοῖς ὅπλοις ἔλαβε.

Περὶ μὲν Αἴγυπτον διακόσμαι τριήρεις, αὐτοῖς πληρώ-
μασι, διεφθάρησαν· περὶ δὲ Κύπρον πεντήκοντα
καὶ ἑκατόν.

3.—Φωκίων εἰώθει λέγειν πρὸς Ἀντίπατρον, οὐ δύνασαι
μοι καὶ φίλῳ καὶ κόλακι χρῆσασθαι.

*Επισθένης δὲ ἡράσθη τε τοῦ παιδὸς, καὶ οἶκαδε
κομίσας πιστοτάτῳ ἐχρήτο.

4.—'Η δ' ἀέκονσ' ἄμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς
Δακρύσας, ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς.

Εὖ εἴρηται, τὸ μὴ ἄμα ἀρχῇ πᾶν τέλος καταφαίνεσ-
θαι.

CHAP. XXXIII.—THE ACCUSATIVE.

The Accusative is further used as follows ;—

RULE 1.—*After a Verb of motion, to denote the place
whither, or the person to whom, one goes ;*

Note.—*Prepositions are commonly employed in
prose.*

2.—*Νῆ and Μά, Adverbs used in affirming, take an
Accusative. Observe—νῆ, placed alone, is
always Affirmative ; as, νῆ τὸν Δία, by Jupiter.*

Μά, *placed alone, is always Negative*; as, μὰ τὸν Απόλλωνα, *no, by Apollo.*

But μὰ with ναί, *yes, is Affirmative*;
μὰ with οὐ not, *is Negative*; as,
ναί μὰ Δία, *yes, by Jupiter*;
οὐ μὰ Δία, *no, by Jupiter.*

3.—*In exclamations*;

4.—*Absolutely.*—(See Chap. XIII. 7.)

1.—Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος.

Κνίσση δ' οὐρανὸν ἵκεν ἑλισσομένη περὶ καπνῷ.

Ἐντεῦθεν ἔξελαύνει σταθμοὺς τρεῖς, παρασάγγας
εἴκοσιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην.

Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας.

2.—Οὐ μὰ γὰρ Ἀπολλωνα Διὶ φίλον, ...

Οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
Σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐπόισει.

Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους
Φύσει.

3.—ὦμοι ἐμᾶς ἄτας.

OTHER CONSTRUCTIONS.

ὦμοι, βαρείας ἄρα τῆς ἐμῆς τύχης.

ὦ τάλας ἐγὼ, τάλας.

ὦ δέμας οἰκτρὸν. φεῦ, φεῦ.

ὦ δεινотάτας, οἴμοι, οἴμοι,

Πεμφθεὶς κελεύθους φίλταθ', ὥς μ' ἀπώλεσας.

CHAP. XXXIV.

In this Chapter the remaining Constructions embraced by the Plan of this Work are Illustrated.

SECTION I.—THE ARTICLE.

1.—*The Article is used to mark distinction, emphasis, or denotes excellence, or designs a thing already mentioned and known to the reader.*

2.—*Several Substantives, easily supplied, are understood with the Article; such as, υἱός, a son, μαθηταί, disciples, πόλις, a city, πρᾶγμα, an affair, ἡμέρα, day, παράγγελμα, a precept, πατήρ, a father, μήτηρ, a mother, ἀδελφός, a brother, χεῖρ, a hand, μέρος, a part, ὁδός, a way, λόγος, a word, &c. There are other ellipses, as the following:—*

Οἱ μεθ' ἡμῶν, our cotemporaries (understand ὄντες.)

Οἱ ἐξ ἡμῶν, our descendants (understand ἐσόμενοι.)

Οἱ τότε (ὄντες), the persons of that time.

Οἱ νῦν (ὄντες), the present race.

Ὁ πλησίον (ῶν), a neighbour.

Ὁ μεταξὺ (τόπος), the intermediate space.

Τὸ ἄνω, the upper part.

Τὸ κάτω, the bottom.

3.—*The Article is often redoubled to determine with more precision and force.*

4.—Ὁ μὲν—ὁ δέ, signify the one—the other. See XXV. 1.

Τὸ μέν—τὸ δέ, τὰ μέν—τὰ δέ, τοῦτο μέν—τοῦτο δέ, *signify* partly indeed—and partly, *or*, on the one side—on the other side.

- 5.—*The Article is generally employed in Homer as a Pronoun of the third person; its Dative τῷ is used also in prose for τούτῳ, meaning, by this, wherefore, therefore. In the Epic poets, and in the Ionic and Doric Dialects, the Article ὁ, ἡ, τό, is commonly used for the Relative ὅς, ἥ, ὅ.*
- 6.—*With a Participle the Article is translated by the Relative and Indicative; as, ὁ ἔχων, he who hath.*
- 7.—*Its use with the Infinitive has been explained at Chap. XXVI. 4.*

- 1.—Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ ἄμνος εἰς ναὸν κατέφυγε. Προσκαλουμένου δὲ τοῦ λύκου τὸν ἄμνον καὶ λέγοντος ὅτι θυσιάσει αὐτόν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν· ἀλλ' αἰρετώτερόν μοι ἔστι θεῷ θυσίαν εἶναι ἢ ὑπὸ σοῦ διαφθαρῆναι.
Ἔλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακεδαιμονίων εἶναι ποιητὴν, ὥς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλωτων, λέγοντα, ὥς χρὴ γεωργεῖν.
- 2.—Πενέστατοι ἐγένοντο οἱ ἄριστοι τῶν Ἑλλήνων· Ἀριστείδης ὁ Λυσιμάχου, καὶ Φωκίων ὁ Φώκου, καὶ Ἐπαμινώνδας ὁ Πολύμωδος, καὶ Πελοπίδας τῶν Θηβαίων, καὶ Δάμαχος τῶν Ἀθηναίων, καὶ Σωκράτης ὁ Σωφρονίσκου, καὶ Εφιάλτης ὁ Σοφωνίδου.

Οἱ πάντες τὰ ἐαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ.
 Χαβρίας ἔλεγε κάλλιστα στρατηγεῖν τοὺς μάλιστα
 γινώσκοντας τὰ τῶν πολεμίων.

Τῆς ἀλαζονείας, καθάπερ τῶν κεχρυσωμένων ὄπλων,
 οὐχ ὁμοιά ἐστι τὰ ἐντὸς τοῖς ἐκτός.

Τὰ ἄνω τῆς Αἵτης χωρία ψιλὰ ἐστι καὶ τεφρώδη,
 καὶ χιόνος μεστὰ τοῦ χειμῶνος· τὰ κάτω δὲ δρυ-
 μοῖς καὶ φυτεῖαις διείληπται παντοδαπαῖς.

Ἀνετράπησαν ὅλοι οἴκοι διὰ γυναῖκας· ὁ Φιλίππου,
 τοῦ Ἀλεξάνδρου διὰ τὸν Κλεοπάτρας γάμον· ὁ
 Ἡρακλέους διὰ τὴν Ἰόλης ἐπιγαμίαν, τῆς Εὐρυ-
 του· ὁ Θησέως διὰ τὴν Φαίδρας τῆς Μίνως.

3.—Ἐὰν μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα
 αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ὁ οὐράνιος ἀφήσει τὰ
 παραπτώματα ὑμῶν.

Οἱ Ἕλληνες ὄρη καὶ πέτρας κατέχοντες, ᾤκουν
 καλῶς διὰ τὴν πρόνοιαν τὴν περὶ τὰ πολιτικά, καὶ
 τὰς τέχνας, καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον.

4 — Περὶ πλείονος ποιοῦ δόξαν καλὴν ἢ πλοῦτον μέγαν
 τοῖς παισὶ καταλιπεῖν· ὁ μὲν γὰρ θνητὸς, ἡ δὲ
 ἀθάνατος.

Μέγιστος δὲ ὢν ἀπάντων ποταμῶν καὶ πλείστην γῆν
 διεξιὼν, τοῦτο μὲν ἐπὶ τὴν ἀνατολὴν καὶ τὴν
 Αραβίαν ἐπιστρέφει, τοῦτο δὲ ἐπὶ τὴν δύσιν καὶ
 τὴν Λιβύην ἐκκλίνει.

Ταύτῃ χρησάμενος τῇ γνώμῃ, πάντα κατέστραπται
 καὶ ἔχει· τὰ μὲν, ὥς ἂν ἐλῶν τις ἔχοι πολέμῳ, τὰ
 δὲ, σύμμαχα καὶ φίλα ποιησάμενος.

5.—Λύκου λαιμῷ ὁστοῦν ἐπεπήγει· ὁ δὲ γεράνῳ μισθὸν
 παρέξειν εἶπεν, εἰ τὴν κεφαλὴν αὐτῆς ἐπιβαλοῦσα,
 τὸ ὁστοῦν ἐκ τοῦ λαιμοῦ αὐτοῦ ἐκβάλῃ· ἡ δὲ
 τοῦτ' ἐκβαλοῦσα, δολιχόχειρος οὔσα, τὸν μισθὸν
 ἐζήτη· ὁ δὲ γελάσας ἀπεκρίνατο· Ἀρκεῖ σοι
 μισθὸς, ἔφη, τοῦτο καὶ μόνον, ὅτι ἐκ λύκου στό-
 ματος καὶ ὀδόντων ἐξήρας κεφαλὴν σῶαν.

Κισσοκόμην Διόνυσον, ἐρίβρομον, ἄρχομ' αἰδεῖν,
Ζηνὸς καὶ Σεμέλης ἐρικυδέος ἀγλαὸν υἱόν·

Τὸν τρέφον ἡὔκομοι Νύμφαι.

- 6.—Ὁ ἔχων τὰς ἐντολάς μου, καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ πατρός μου.

SECTION II.—THE INFINITIVE.

The Infinitive Mood is further used as follows:—

- 1.—*When the Agent or Subject of the Infinitive Mood is the same as that of the preceding Verb, instead of ὅτι with the Indicative, they use the Infinitive preceded by a Nominative, where in Latin the Accusative would be used; (This is called Attraction): thus—*Ἐφη σοφὸς εἶναι, *he said that he was wise.*
- 2.—*The Infinitive is used for the Imperative, to command in a less forcible manner; such a Verb as* ὄρα, *look, βλέπε, see, σκόπει, see, or* ὦς, *being understood.*

Note.—The Subjunctive with *μὴ*, and the Optative with *ἄν*, are used, the former to forbid, the latter in mild command.

- 3.—*The Infinitive often follows such particles as* ὥς, ἄχρι, μέχρι, ὥστε, πρὶν; *(the last also takes an Indicative; and is elegantly joined to* ἦ, *as, πρὶν ἦ ἐλθεῖν ἐμέ, or πρὶν ἐλθεῖν ἐμέ, before I arrived.)*
- 1.—Ὁ Σωκράτης εἶπεν, ὅταν ἐπαινώσῃ με πολλοί, τότε νομίζω μηδενὸς ἄξιός εἶναι· ὅταν δὲ ὀλίγοι, σπουδαῖος ἄνθρωπος.
Οἱ Ἀθηναῖοι αὐτόχθονες ἔφασαν εἶναι.

Νεανίσκου ἐν θεάτρῳ ἐναβρυννομένου, καὶ λέγοντος
σοφὸς εἶναι, πολλοῖς ὁμιλήσας σοφοῖς, εἶπε τίς
κἀγὼ πολλοῖς πλουσίοις, ἀλλ' οὐ μοι εἶναι πλου-
σιωτέρῳ ξυμβαίνει.

Τῶν μὲν λόγων ἔφη κύριος αὐτὸς εἶναι, τῶν δὲ
πράξεων τὴν τύχην.

Οὐ γὰρ ἐκπέμπονται οἱ ἄποικοι, ἐπὶ τῷ δοῦλοι, ἀλλ'
ἐπὶ τῷ ὅμοιοι τοῖς λειπομένοις εἶναι.

Σοφοκλῆς ἔφη, αὐτὸς μὲν οἷους δεῖ ποιεῖν.

2.—Μὴ πλουτεῖν ἀδίκως, ἀλλ' ἐξ ὀσίων βιοτεύειν.

Ἀρκεῖσθαι παρῑοῖσι, καὶ ἀλλοτρίων ἀπέχεσθαι.

Ψεύδεα μὴ βάζειν, τὰ δ' ἐτήτυμα παντ' ἀγορεύειν.

Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ παντὸς
πτωχοῦ.

Ζεῦ πάτερ, ἧ πολλῶν γε κακῶν λύσειας ἅπαντας,

* Ἡ πᾶσιν δείξαις οἷῳ τῷ δαίμονι χρώνται.

3.—Οὐδεὶς τηλικούτος ἔστω παρ' ὑμῖν, ὥστε τοὺς
νόμους παραβᾶς, μὴ δοῦναι δίκην.

Καὶ ἤρξατο πάλιν διδάσκειν πρὸς τὴν θάλασσαν·
καὶ συνήχθη πρὸς αὐτὸν λαὸς πολὺς· ὥστε αὐτὸν
ἐμβάντα εἰς πλοῖον, καθῆσθαι ἐν τῇ θαλάσῃ,
καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἦν.

Τὴν δ' ἐγὼ οὐ λύσω πρὶν μιν καὶ γῆρας ἔπεισιν.

Τί ἤδὺν οἶσθα, μὴδὲν τούτων ἕνεκα πράττειν ἐθέλουσα;
ἦτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις,
ἀλλὰ, πρὶν ἐπιθυμῆσαι, πάντων ἐμπίμπλασαι·
πρὶν μὲν πεινῆν ἐσθλίσαι, πρὶν δὲ διψῆν, πίνουσα.

SECTION III.

1.—The Verbs εἰμὶ, τυγχάνω, ὑπάρχω, γίνομαι, κυρῶ,
ἔχω, φθάνω and λανθάνω are used with Parti-

ciples after them to express what in *Latin* would be rendered by some tense of a single *Verb*.

- 2.—Participles are often used instead of the *Infinitive* after *Verbs* of Continuing and Ceasing, and such as represent an emotion of the mind, such as the following; to remember, to perceive, to repent, to know, to forget, to neglect, to take pleasure in, to tire of, to endure, to rejoice, &c.

- 1.—Ἀρίστιππος δὲ ὁ Θετταλὸς ἐτύγχανε ξένος ὦν αὐτῷ. Οὕτω δὲ αὐτὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα.

Ὁ δὲ, δείξας ὅπου παρεστηκότες ἐτύγχανον, οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν, ὅπου ἂν τις βούληται.

Ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν ὁ Τισσαφέρνης ἐτύγχανεν ἔχων.

Ἐπαίνου ἄξιος, ὅς ἂν φθάνη τοὺς φίλους εὐεργετῶν. Οὐκ ἂν φθάνοις λέγων, εἴ τι ἤσθησαί με φίλτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν;

- 2.—Ἄνθρωπος ὦν μέμνησο, καὶ τῆς κοινῆς τύχης ἐνθυμοῦ. Σιωπήσας μὲν οὐδεὶς μετενόησε, λαλήσαντες δὲ παμπληθεῖς.

Εὐαγόρας ἅπαντα τὸν χρόνον διετέλεσεν, οὐδένα μὲν ἄδικῶν, τοὺς δὲ χρηστοὺς τιμῶν· καὶ σφόδρα μὲν ἀπάντων ἄρχων, νομίμως δὲ τοὺς ἐξαμαρτάνοντας κολάζων.

Πλάτων θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα· οὐ παύση, μειράκιον, εἶπε, τούτου καταφρονῶν, δι' ὃν μέγα φρονεῖν ἀξιοῖς;

Ὅρῳ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν Εἰδῶλ' ὅσοι περ ζῶμεν, ἢ κούφην σκιάν.

Οἱ πλεῖστοι οὐκ αἰσθάνονται διαμαρτάνοντες.

Ἡσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων.

‘Μηδέποτε μετεμέλησέ μοι σιγήσαντι, φθεγξαμένω
δὲ πολλάκις.

‘Αριστοτέλης κατανοήσας μειράκιον ἐπὶ πολυτελείᾳ
τῆς χλαμύδος σεμνυνόμενον· οὐ παύσει, ἔφη,
μειράκιον, ἐπὶ προβάτου δορᾷ σεμνυνόμενος ;

‘Ἐπειδὴν συγγένῃ αὐτῷ, ἂν μὲν γυνῶς αὐτὸν φίλον
ἡμῶν βουλόμενον εἶναι, τοῦτ’ ἤδη χρή μηχανᾶσθαι,
ὅπως λάθῃ φίλος ὢν ἡμῖν.

Δεινότατον παντὸς ἦν τοῦ κακοῦ ἡ ἀθυμία, ὅπότ-
τις αἰσθοίτο κάμνων.

Note.—If the Verb be accompanied by a Pro-
noun which it governs, relating to its Subject,
the Participle may agree either with the Subject
of the Verb in the Nominative, or with that
governed Pronoun.

‘Ἐμαυτῷ σύνοιδα οὐδὲν ἐπισταμένος.

‘Εαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργον ὄντα.

SECTION IV.—TIME AND PLACE.

- 1.—*The Question, Whither? is commonly answered by εἰς or πρὸς with the Accusative ; (See Chap. XXXIII. 1.) Where? by ἐν with the Dative : Whence? by ἐκ or ἀπὸ with the Genitive : and By or Through what place? by διὰ with the Genitive.*

Sometimes Adverbs in θι and σι are used to signify at a place ; in δε, σε, or ζε, To a place ; and inθεν and θε, From a place.

The distance of one place from another is put in the Accusative. (See Chap. XXIV. 5.)

- 1.—'Ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 *Ἡ ἔπει ὦνησας κραδίην Διὸς, ἥε καὶ ἔργῳ.

Νῦν δ' εἶμι Φθίηνδε.

*Ἦλθε δ' Ἀθήνη

Οὐρανόθεν· πρὸ γὰρ ἦκε Θεὰ λευκώλενος Ἥρη.

*Ἡ δ' Οὐλυμπόνδε βεβήκει,

Δώματ' ἐς αἰγιόχοιο Διὸς, μετὰ δαίμονας ἄλλους.

*Ἐκεκρίκει ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον,
 μήποτε γενηθῇ αὐτῷ κατάσχεσις ἐν τῇ Ἀσίᾳ·
 ἔσπενδε γὰρ εἰς τὴν ἡμέραν τῆς Πεντεκοστῆς
 γενέσθαι ἐν Ἱερουσαλήμ. Ἀπὸ δὲ τῆς Μιλήτου,
 πέμψας εἰς Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυ-
 τέρους τῆς ἐκκλησίας.

SECTION V.—NEGATIVES AND QUESTIONS.

- 1.—*Where two or more Negatives belong to the same Verb, they do not destroy each other, but deny more strongly.*

If two Negatives belong to different Verbs they are equal to an affirmation.

Μὴ οὐ is the Negative μὴ strengthened; οὐ μὴ is the Negative οὐ strengthened.

- 2.—*In Interrogations, μὴ (also ἦ) is equal to an in Latin, and asks a question affirmatively: οὐ is equal to nonne in Latin, οὐκοῦν to nonne igitur, and they ask a question negatively. Note.—As in Latin, questions are often made without any particle.*

- 1.—Ἀγαθῷ οὐδεὶς περὶ οὐδενὸς οὐδέποτε ἐγγίγνεται
 φθόνος.

Γοργίας ἐρωτηθεὶς, ποίᾳ διαίτῃ χρώμενος εἰς μακρὸν

γῆρας ἦλθεν· οὐδὲν οὐδέποτε, ἔφη, πρὸς ἡδονὴν, οὔτε φαγων, οὔτε δράσας.

Οὐδεὶς μετ' ὀργῆς οὐδὲν εὖ βουλευέται.

Οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβὲς, οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν.

Πατέρα ἢ μητέρα μὴ οὐχ ὅσιον ἡγοῦμαι προσβιάζεσθαι.

Αγάπα τῶν ὑπαρχόντων ἀγαθῶν μὴ οὐ τὴν ὑπερβάλλουσαν κτήσιν, ἀλλὰ τὴν μετρίαν ἀπόλαυσιν.

Καὶ ἄλλοι, ὦ Σώκρατες, τηλικούτοι ἐν τοιαύταις ξυμφοραῖς ἀλλίσκονται, ἀλλ' οὐδὲν αὐτοῖς ἐπιλύεται ἢ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ.

2.—Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν, ὅ,τι σε ἡδίκησα;

Πάλιν ὁ Κῦρος ἡρώτα· Οὐκοῦν ὕστερον, ὥς αὐτὸς σὺ ὁμολογεῖς, οὐδὲ ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς, κακῶς ἐποίησιν τὴν ἐμὴν χώραν ὅ,τι ἔδυνω;

Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα παθόντας, ὑβριζομένους ἀποθανεῖν;

Οὐχ ὀρᾷς ὅτι ὥς ἐπὶ τὸ πολὺ οἱ πτωχότατοι φιλοσοφοῦσιν; οἱ δὲ πλούσιοι διὰ ταῦτ' αὐτὰ ἐν πάσῃ ἀσχολίᾳ εἰσὶν; οὐ κακῶς δὲ Θεόγνις λέγει· Πολλῷ τοι πλείους λιμοῦ κόρος ὤλεσεν ἀνδρας.

SECTION VI.—USE OF CERTAIN VERBS.

- 1.—Ὡστε (so as) is commonly omitted before the expressions πολλοῦ δεῖν, 'There wants much,' 'Far from it;' ὀλίγου and μικροῦ δεῖν, 'There wants but little,' 'nearly,' 'almost;' ἐκὼν εἶναι,

‘willingly,’ (i. e. ‘so as to be willing.’) Note.—*In this expression εἶναι appears redundant—as also in the following: τὸ νῦν εἶναι, ‘at this time,’ (i. e. κατὰ τὸ εἶναι νῦν).*

2.—Ἐχω, with an Adverb, signifies to be in such and such a condition, and may generally be construed by the corresponding tense of the Verb εἰμι, and the Adjective of that Adverb; as ἀπείρως ἔχειν τῶν πραγμάτων, to be unskilled in affairs.

*Ἐχω, with a Participle, has more energy than the Verb alone; as, θαυμάσας ἔχω, ‘I have long admired.’

3.—The Second Aorist of ὀφείλω, ‘I owe,’ preceded by the Optative Particles αἴθε, εἴθε, ὥς, εἰ γὰρ, is used in the first, second, and third person, followed by an Infinitive in the sense of Utinam, ‘I wish that;’ as, αἴθ’ ὀφελον* ἀγαμός τε μένειν, O that I were unmarried! εἴθ’ ὀφελες ἦσθαι, I wish that thou wouldst sit; ὥς ὀφελεν θανάτος μοι ἄδειν, would that death had pleased me.

4.—Ἐθέλω, (and not θέλω,) with an Infinitive, is often to be construed by the Adverb ‘Willingly,’ as, δωρεῖσθαι ἐθέλουσι, they willingly make presents.

5.—The words φανερός and δηλός εἰμι, are construed with a Participle in the same manner as λανθάνω: as, θύων φανερός ἦν ὁ Σωκράτης, ‘they saw Socrates offering sacrifice.’

6.—Μέλλω, with an Infinitive, is a kind of Auxiliary Verb; as, μέλλω ποιεῖν, ‘I am going to do.’ The Infinitive is sometimes in the Future.

1 and 4.—Ἀρχειν μὲν ἀπάντων ζητοῦμεν, στρατεύεσθαι

* The 2 Aor. has three forms, namely, ὤφελον, ὀφελον, or ὀφειλον.

δ' οὐκ ἐθέλομεν· καὶ πόλεμον μὲν μικροῦ δεῖν
πρὸς ἅπαντας ἀνθρώπους ἀναιρούμεθα, πρὸς δὲ
τοῦτον οὐχ ἡμᾶς ἀσκούμεν.

2.—Οἱ μὲν μάλιστα εὐδοκιμοῦντες ἔδοξάν μοι ὀλίγου δεῖν
τοῦ πλείστον εὐδεεῖς εἶναι ζητοῦντι κατὰ τὸν
Θεόν· ἄλλοι δὲ δοκοῦντες φαυλότεροι, ἐπιεικέσ-
τεροι εἶναι ἄνδρες πρὸς τὸ φρονίμως ἔχειν.

4.—Τῶν ἀνθρώπων οἱ πλείστοι κτῶνται μὲν τ' ἀγαθὰ, τῷ
καλῶς βουλευέσθαι, καὶ μηδενὸς καταφρονεῖν·
φυλάττειν δ' οὐκ ἐθέλουσι τοῖς αὐτοῖς τούτοις.

1.—Ἐκὼν ἂν εἶναι τοῦτο ποιήσαιμι.

2 and 6.—Ἔνεκα χρημάτων μηδένα θεὸν ὁμόσης, μηδ' ἂν
εὐορκεῖν μέλλης· δόξεις γὰρ τοῖς μὲν ἐπιορκεῖν,
τοῖς δὲ φιλοχρημάτως ἔχειν.

6.—Εἰ βούλει ἄλυνον βίον ζῆν, τὰ μέλλοντα συμβάλειν
ὥς ἤδη συμβεβηκότα λογίζου.

5.—Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγω-
δὸν, ἐμπαθέστερον διετέθεε πρὸς τὸν οἶκτον· ἀνα-
πηδήσας οὖν ἐκ τοῦ θεάτρου ἀπιὼν ᾤχετο, δεινὸν
εἶναι λέγων, εἰ τοσούτους ἀποσφάξας πολίτας,
φανερὸς ἔσται τοῖς Ἑκάβης καὶ Πολυξένης παθε-
σιν ἐπιδακρύων.

3.—Ὡς ὄφελεν θάνατός μοι ἄδεῖν κακὸς, ὅπποτε δεῦρο
ῤιεῖ σῶ ἐπόμην, θάλαμον γνωτούς τε λιπούσα.

Ἦλυθες ἐκ πολέμου· ὥς ὄφελες αὐτόθ' ὀλέσθαι.

1.—Πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γινομένων,
ὀλίγου δεῖν, καθ' ἑκάστην ἐκκλησίαν.

1.—Οὐκ ἂν, ἐκὼν εἶναι, ψευδοιμην.

SECTION VII.—THE SUBJUNCTIVE AND OPTATIVE MOODS.

The Subjunctive is used after the principal Tenses of the Indicative; the Optative after the Secondary Tenses. The Optative is used in the indirect style, i. e. when we relate the words or opinion of another person.*

‘Ο Σωκράτης Ξανθίππην κεκοσμένην, καὶ ἐπὶ θέαν πορευομένην ἰδὼν, ἔφη· οὐχ ἵνα θεάσῃ, γύναι, πορεύῃ, ἀλλ’ ἵνα θεαθῇς.

Σωκράτης λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν, καθόσον οἱ μὲν ζῶσιν, ἡ δὲ ἐσθίωσιν, αὐτὸς δὲ ἐσθίει, ἵνα ζῇ.

Λέγεται του Κινέαν, ἐπεὶ τὴν τῶν Ῥωμαίων ἀρετὴν κατένοησε, τῷ Πύρρῳ εἰπεῖν, ὥς ἡ σύγκλητος αὐτῷ βασιλέων πολλῶν συνέδριον φανείη.

Ἐθαύμαζεν ὁ Σωκράτης, εἴ τις ἀρετὴν ἐπαγγελόμενος ἀργύριον πράττειτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν, φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς ἀγαθὸς τῷ τὰ μέγιστα εὐεργετήσῃ μὴ τὴν μεγίστην χάριν ἔξει.

Φίλιππος ὁ βασιλεὺς ἔλεγε δεῖν τὸν βασιλέα μνημονεύειν, ὅτι ἄνθρωπος ὢν, ἐξουσίαν εἴληφεν ἰσόθεον, ἵνα προαιρῇται καλὰ μὲν καὶ θεῖα, φωνῇ δὲ ἀνθρωπίνῃ χρῆται.

Αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

* The Secondary or Historical Tenses are all but the Present, Future, and Perfect.

OBSERVATIONS.

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- 24.—‘Υφ’ ἱππων for ὑπὸ ἱππων. The *δ* is cut off by apostrophe, and the smooth mute before a vowel with a rough breathing, is made an aspirated mute.—ἀνθρώποισι, dat. pl. for ἀνθρώποις, Ionic and Att. dialect.—λόγοιν, gen. and dat. dual of λόγος.—ὄνυχες fr. ὄνυξ.—Χωρὶς τῶν ἔργων. See Chap. XXII. 8.—γυναῖκας, acc. pl. of γυνή.—θυγατράσι, dat. pl. of θυγάτηρ. Nouns which admit syncope, *i. e.* which leave out a letter in declining, as, gen. θυγατρὸς for θυγάτερος, form the dat. pl. in -ασι.—πόδας fr. ποῦς.—αἶγες fr. αἶξ.—κύνες, nom. pl. of κύων.—ῶτα fr. οὔς.—σώματε, dual of σῶμα.
- 25.—After φρόνησις understand (ἔστι) *is*.—ἔθνεσιν, dat. pl. of ἔθνος.—ἐπάνω ὄρους, See XXII. 8.—ὄρους, gen. sin. contr. of ὄρος.—ὄρη, nom. pl. of ὄρος, contr. for ὄρεα.—ἰχθῦς, acc. pl. contr. for ἰχθύας.
- 26.—ἀσεβοῦς, gen. of ἀσεβῆς.—χείρους, Att. acc. pl. for χείρονας, compar. of κακός. (See Eton Gr. Nouns irregularly contracted.)
- 27.—πλείω for πλείονα, compar. of πολὺς (see same place).—ἥδιστα, sup. of ἥδus.—ἄριστα, sup. of ἀγαθός.—πλείους for πλείονες.—πεντήκοντα τὰς, after τὰς understand τριήρεις.

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- 28.—σου — the genitive of personal pronouns is often used instead of the possessive, as, *the enemy of thee*, for *thy enemy*. καὶ γὰρ for καὶ ἐγώ. — οὐδέν, neu. of οὐδεὶς.
- 29.—τ' ἀληθῆ for τὰ ἀληθῆ, true things.—λείπουσιν for λείπουσι, ν is added to the dative plur. and to words ending in ε or ι, if a vowel or diphthong follows. See Eton Gr. Obs. on the dat. pl. of Imparisyllabics.—τὸ τύπτειν. See Chap. XXVI. 4.—βελτιόνων, gen. after ἄρχειν. See XXXI. 4.—ἐβασίλευε, imp. of βασιλεύω. Read the rule for the formation of the Imp. Tense, and observe, that to find verbs in the Vocabulary beginning with ε, ε must generally be dropped, being the syllabic augment. In Verbs beginning with η, η must generally be considered as the temporal augment, and the verb must be looked for under α or ε; as for ἤρπασε (page 30) look for ἀρπάζω.
- 30.—τοῦτ' for τοῦτο, neut. of οὗτος.—ἐτερψάτην, 3rd per. dual. 1st aor. of τέρπω.—ἐδίωξαν fr. διώκω.—ἤμειψα fr. ἀμείβω.—κλέψαντας, 1st aor. part. acc. pl. of κλέπτω.—θρέψης, 1st aor. subj. 2nd p. sing. of τρέφω.—πάταξον, 1st aor. imp. of πατάσσω.
- 31.—μὴ κλείσης, See Chap. XXXIV. Sect. II. 2. note.—φέρει, *brings*, pres. of φέρω, irreg.—ὄρυνχε, perf. of ὀρύσσω, See Rule in Gr. for the Temporal Augment.—ἐψάλλαμεν fr. ψάλλω.—ἐγγράφεισαν, pluperf. of γράφω. When the perfect takes a reduplication, the pluperfect prefixes the syllabic augment ε to it in the Indicative Mood. But when the perfect takes the temporal augment, as it does when the verb

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begins with a mutable vowel, or a mutable diphthong, the pluperf. makes no further change; but the temporal augment continues in both these tenses through all the moods.—*ἐφραδον* fr. *φράζω*.—*ἐκαμον* fr. *κάμνω*.—*ἐτάγομεν* fr. *τάσσω*.—*ἤγαγεν* fr. *ἄγω*, Att. for *ἦγεν*. See Eton Gr. 2nd Aor.—*ἐκτανεν* fr. *κτείνω*.—*φράδωμεν*, Sub. Aor. 2. of *φράζω*.—*φύγοι*, Optat.—*ἴδῃ*, 2nd Aor. subj. of *εἶδω*.—*εἶπη* fr. *ἔπω*. See Eton Gr. Temporal Augment. Some verbs beginning with *ε* take *ει* instead of *η* in the augmented tenses, and *ἔπω* keeps the *ι* through all its moods.

32.—*δεσπότου* — See Chap. XXII. 5.—*ἔσται* for *ἔσεται*, by syncope, *ἴσθι* imperat.—*ὁ λύχνος*, &c. When the third person of *εἰμι* comes between two nominatives both substantives, the latter is to be taken first; thus, in this sentence, the order of construing is *ὁ ὀφθαλμός ἐστιν ὁ λύχνος τοῦ σώματος*, *the eye is the lamp or light of the body*.—*ὢν*, pres. part. Passive Verbs. *ἐφάνη*, 2nd Aor. pass. 3rd pers. sing. of *φαίνω*.—*κέκριται*, perf. pass. 3rd sing. of *κρίνω*.—*ἠρπάγη*, 2nd Aor. pass. 3rd pers. sing. of *ἁρπάζω*.—*ἐπέμφθη*, 1st Aor. pass. of *πέμπω*.—*ἐτράφη* fr. *τρέφω*.—*ἐγέγραψο*, pluperf. of *γράφω*.—*ἐσπάρθη* fr. *σπείρω*.—*ἐσκοτίσθη* fr. *σκοτίζω*.

33.—*ἐξηράνθη* fr. *ξηραίνω*.—*ἐκολάσθη* fr. *κολάζω*.—*αἰσχυνθήσονται*, 1st Fut. fr. *αἰσχύνω*.—*λελέξεται* fr. *λέγω*.—*βαπτισθεῖς*, 1st Aor. part. of *βάπτω*.—*ἀχθήσεσθε*, 1st Fut. of *ἄγω*.—*κριθήτε*, 1st Aor. subj.—*οὔσαι*, pres. part. of *εἰμι*, Nom. pl. fem.—*τεταγμένοι*, perf. part. of *τάσσω*, forming with *εἰσι* the 3rd pers. pl. perf. pass.—*φραδῆτῳσαν*,

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2nd Aor. Imp. pass. of φράζω.—μείνη, 1st Aor. Sub. Act. of μένω (This Ex. should have been placed amongst the Act. Verbs).—γεγραμμένα ἔστιν, See Chap. XXVIII. 1.—ὑπὸ ἀνδρῶν, See Chap. XXXI. 9.

34.—The Middle Voice is used to signify that the action of the verb returns upon the agent; or in other words, that the person who does something, *does it to himself*. Thus, the Act. λούειν signifies ‘*to wash*’—its middle form λούεσθαι signifies ‘*to wash one’s self*,’ or ‘*to bathe*.’ πείθω signifies ‘*I persuade*,’ its middle πείθομαι ‘*I obey*,’ i. e. ‘*I persuade myself*.’ Some verbs used only in the Middle and Passive take either an active or a neuter sense, such as δέχομαι, ‘*I receive*,’ δύναμαι, ‘*I am able*,’—these are similar to the Latin deponent verbs, ‘*Loquor*,’ ‘*I speak*,’ and ‘*Glorior*,’ ‘*I boast*.’—ἐφθέγγατο, 1st Aor. 3rd sing. of φθέγγομαι.—φυλάσασθαι, 1st Aor. Inf.—φῆνασι, 1st Aor. part. act. of φαίνω, dat. pl.—χειρός. See Chap. XXXI. 5.—εἰώθασι, 3rd pers. pl. perf. mid. of ἔθω, ω being inserted (See Eton Gr. Exceptions to the Temporal Augment).—μέμνηεν fr. μαίνω.

35.—πατέρα—ἰχθύν. See Chap. XXIV. 2.—βοῶντος, pres. part. gen. of βοάω.—ἐθέλης. See Chap. XXXIV. Sect. II. 2. note.—ἔτη πλείω. See Chap. XXIV. 5.

36.—ἄριστα. Adjectives pl. neut. are sometimes used as Adverbs.—ποτοῦ. See Chap. XXII. 7.—ἐλευθερωθέντες, 1st Aor. part. pass. nom. pl. of ἐλευθερώω.—κληθήσεται, 1st Fut. pass. of καλέω.—κεκλήσθαι, perf. pass. Inf. of καλέω.—Ἡττημένων,

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perf. pass. part. of ἡττάομαι, Attic for ἡσσάομαι.
—κρέασι, dat. pl. of κρέας. See Chap. XXXII. 3.

37.—πειρῶ, Imperat. mid. 2nd pers. sing. of πειράω.
—καυχάσθω, 3rd sing. Imperat. of καυχάομαι.—
κεκτημένος, perf. pass. of κτάομαι, with an active
sense (See Obs. to p. 34).—παροῦσιν, dat. pl.
pres. part. of πάρεμι, agreeing with χρήμασι,
'things,' understood.—ἡ 3rd sing. sub. pres. of
εἰμι. See Chap. XXVIII. 1.—κατηρτισμένοι,
perf. part. of κατ-ατρίζω.—παρῶς' for παρῶσι,
3rd pl. pres. subj. of πάρεμι.—συναντήσας, 1st
Aor. part.

38.—ἀπεκρίναντο, 1st Aor. mid. of ἀποκρίνω, 'to sepa-
rate,' but in the Mid. 'to answer.' Classic
authors generally use the mid. Aorist of this
Verb; but in Scripture the Pass. form is
generally employed, as ἀπεκρίθη, below.—ἀπο-
κριθέντε, nom. dual.—πλουσίοις, dat. pl. after
ἐπι in composition. See Chap. XXIII. 2.—
Ἀπόλλωνι, dat. after διαμιλληθεῖς. See XXIII. 2.
—ἀπαρησάσθω, 1st Aor. Imperat.—ἀποτμηθεῖς,
1st Aor. part. pass. of ἀποτέμνω.—φοβηθῆτε,
1st Aor. sub. pass. with an active sense.

39.—ἴσθησι, *hinders* or *stops*, 3rd pers. sing. of ἴσθημι.
—συνιστῶν, pres. part. of συνιστάω -ῶ, same as
συνίστημι.—*Obs.* The contracted forms are
often used; so διδοῖ, 3rd pers. sing. pres. ind.
of διδῶ for δίδωμι.—ἀποδῶ, 3rd pers. sing.
2nd Aor. Subj. καὶ ταῦτα. This expression is
idiomatic, and may be construed 'and that,'
or 'especially.'—ὁ διδοὺς, *he who gives*; the
Participle, preceded by the Article, must be
generally construed by the Relative and Indi-

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cative, *ἔσβεσεν*, 1st Aor. of *σβέννυμι*, *to extinguish*. See last Vocab.

- 40.—*σῆσον*, 1st Aor. Imperat.—*πρὸς κακοῦ*, &c., *that wisdom or understanding was given to men as an evil*, i. e. it could be no benefit, but rather an injury to them.—*ῥηθὲν*, 1st Aor. part. pass. of *ῥέω* or *ῥημι*, *to say*.—*προετέθη*, 1st Aor. pass.
- 41.—*ἐπιθεῖτο*, 2nd Aor. Opt. mid.—*ὄλωλεν*, 3rd sing. perf. mid. of *ὀλλυμι*, irreg. See the Irreg. Verbs in Grammar.—*ἐτίθεντο*, Imperf. mid. *συνιέντες*, nom. pl. pres. part. act. of *συνίημι*.—*περιήει*, 3rd sing. imp. of *περίημι*.
- 42.—*ἀφῆτε*, 2nd Aor. subj. of *ἀφίημι*.—*ἄφες*, 2nd Aor. Imperat. act.—*ἀφέθησαν*, 3rd pers. pl. 1st Aor. pass. of *ἀφίημι*, for *ἀφείθησαν*.—*κατεβρώθη*, 1st Aor. pass. of *καταβιβρώσκω*.
- 43.—*ὠφελεῖν*, with an accus. signifies '*to help*;' with a dat. '*to profit*.'—*ἀκήκοας*, perf. mid. of *ἀκούω*, Attic for *ἤκοας*.—*δεδιώς*, perf. mid. part. of *δεῖδω*.—*ἐλήλυθας*, perf. mid. of *ἔρχομαι*, for *ἤλυθας*.—*καταβὰς*, 2nd Aor. part. of *καταβαίνω*.—*λήσεις*, 1st fut. ind. of *λανθάνω*.—*Ἀποθανόντος Ἰππου*, gen. absol. See Chap. XXXI. 7.
- 44.—*ἀνδρείοτατα*. See Obs. 1st to page 36.—*ἦνεγκε*, 1st Aor. of *φέρω*.—*Τεθνάναι πολλῷ κρείττον*, '*it is much better to have died*.'—*Τεθνάναι*, fr. *θνήσκω*.—*κατέπεσεν*, 2nd Aor. of *καταπίπτω*.—*μαθὼν*, 2nd Aor. part. of *μανθάνω*.—*πεπηγότα*, perf. mid. part. of *πήγνυμι*.—*ὀμείσθε*, fut. mid. of *ὀμνυμι*, always used by the Attics.—*ὑπόσει*, fut. of *ὑποφέρω*.
- 45.—*πεπόνθασιν*, perf. mid. of *πάσχω*.—*τὸ αὐτὸ φρονεῖτε*, *be ye of one mind*; literally, *think the*

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same.—λοιπὸν, adv., or τὸ λοιπὸν, *for the rest, now*.—μᾶλλον ἢ, *rather than*.—χρῶ, fr. χράομαι.—γνώθι, fr. γινώσκω.—ἀπόδος, fr. ἀποδίδωμι.—ἀμάρτης, 2nd Aor. Subj. fr. ἀμαρτάνω.—δ' δ' ἂν ἄρξῃ, *but what you may have begun*.—ἂν. See Chap. XXV. Rule 3.

- 46.—τοῖς ἀμαρτανομένοις (πράγμασι understood), *the things sinned in, i. e. faults*. See Chap. XXIII.
 2.—συνειδείη αὐτῷ, *is conscious to himself*, συνειδείη, pr. opt. of συνειδῶ, formed fr. εἶδμι.—πῶς ἂν τις, *how any one*.—ἃ τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμῆς, *which you would blame others for doing*.—ἐνεστῶτα, *for ἐνεστηκότα*, perf. part. of ἴστημι.—τὸ ἐλεγχθῆναι, ‘*to be reproached*,’ 1st Aor. Inf. pass. of ἐλέγχω. See Chap. XXVI.
 4.—ἐπιθέντος, 2nd Aor. part. act. of ἐπιτίθημι.—χειρὸς, gen. after καθήψε. See Chap. XXXI.
 5.—διασωθέντα, 1st Aor. part. pass. of διασώζω,—ζῆν, for ζᾶν, Inf. of ζάω.—προσεδόκων, Imp. 3rd pl. of προσδοκάω. μεταβαλλόμενοι, *changing their opinion*.
 49.—Ὁν οἱ θεοὶ, &c., *he whom the gods love, dies young*.—ἐπὶ Κέκροπος, ‘*under Cecrops, or during his reign*.’—καταλαβέσθαι, *to choose for themselves*.—πλήξας, *having struck*, fr. πλήσσω.—κυνώπιδος, in the Gen. to agree with ἐμοῦ, understood in ἐμός. See Initia Latina, page 79, Rule 3.
 51.—τῆς ὑπαρχούσης εὐδαιμονίας, *of their present felicity*.
 52.—ἀντιτάσσειν ταῖς ἡδοναῖς, *to resist pleasures*. See Chap. XXIII. 2.—τὰ δέοντα προθυμεῖσθαι, *to desire what things are suitable for him*.—Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἔσθ' ὁ πλοῦς, *the voy-*

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age to Corinth is not every man's, i. e. not every man can afford a trip to Corinth.—Ἦν ὑμῶν αὐτῶν, &c., if you will be your own masters, you will recover those things which you have lost by your pusillanimous conduct.—κατεβράθυμμένα, perf. pass. part. of καταβράθυμέω.—τῶν οἰκείων, 'our own.'

53.—πεποίηκα, 'I have esteemed.'—οὐκ ἔφη δεῖσθαι, &c., said that he did not want a general who had never heard the sound of a trumpet, i. e. who had never been in battle.—ἔμπροσθεν εἶναι τῶν πράγματων, to be beforehand with events, i. e. to be prepared for all that may happen.

54.—Οὔτε τῷ λαβόντι δῆλον, neither is it manifest to him who has received, &c.—κοινόν. See Chap. XXIX. 1.—παρέντες, neglecting, 2nd Aor. act. nom. pl. of παρίημι.—ἑῶσι, neglecting, pres. part. dat. pl. of εἶώ.

55.—εἰδότη, dat. sing. of εἰδὼς, part. perf. of εἰδέω, by syncope for εἰδηκώς.—φθονέει, envies.—προσενέχθεντα, 1st Aor. part. pass. of προσφέρω.—νείμε, 1st Aor. of νέμω, Ion. for ἐνειμε.

56.—συνεξέλαση, 1st Aor. Sub. of συνεξελαύνω.—Ἀγασίλαος, &c., the order is as follows: λέγεται ὅτι Ἀγασίλαος ὦν διαφερόντως φιλοτεκνότητος, κάλαμον ἐπιβεβηκώς, ὥσπερ ἵππον, οἴκοι συνέπαιζεν μικροῖς τοῖς παιδίοις.—κοίλησιν, dat. pl. Ion. for κοιλαῖς.—νηυσὶ, Ion. dat. pl. of ναῦς, for ναυσί.—θεοῖο, Ion. for θεοῦ.

57.—δενδρέ, for δένδρεα.—καὐτῷ, for καὶ αὐτῷ.

58.—τοῦ δὲ τὴν αἰτίαν πυθομένου, and when he enquired the reason.—τὸ γινῶναι τινα ἑαυτὸν, that a man should know himself.—γνοὺς, 2nd Aor. part. of

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γινώσκω.—βούλει, 2nd pers. sing. pres. of βούλομαι. See Eton Grammar, pres. tense of τύπτομαι. Note.—συμβεβηκότα, perf. part. acc. pl. neut. of συμβαίνω.—εἶδος μὲν κάλλιστος, *as to his form (i. e. in form) most beautiful*.—Ὁ βοῦς ὁ Ἄπισ. See Chap. XXXIV. Sec. I. 3. —ἐτελεύτα νοσῶν, *died, being sick, i. e. died a natural death, 'morbo periit.'*

59.—μισθαρνικὸς τῶν βουλομένων, *the mercenary of those who wish it, i. e. any body's tool.*

61.—οὐ μὴν διὰ τοῦτ', &c., *yet he should not, on this account, appear better than a noble commander.* —ἐαυτὴν προανείλεν τοῦ ἀνδρός, *she slew herself in her husband's presence, or before her husband's face*; προανείλε, 2nd Aor. of προαναιρέω.—ἐπέβην, 2nd Aor. of ἐπιβαίνω.—οἶχεσθαι ἀποπλέοντας, *went sailing away*.—ἐπιθυμήσης τῶν ἐδεσμάτων. See Chap. XXIII. 2.

62.—φιλοσόφου διαλεχθέντος, *as a philosopher was declaring*; διαλεχθέντος, 1st Aor. pass. part. gen. of διαλέγω.

63.—μηδὲν ἀνδρείας δεήσεσθαι ἡμᾶς, *that we should have no need of courage.* See Chap. XXII. 7.

64.—τοῦ ζῆν ἀπαλλάσσω, *releasing them from life, i. e. killing them*.—Νομίσατε τρία, &c., *consider that there are three things which belong to the part of a good soldier, (namely,) to have a good will, to be respectful, and to obey his commanders*.—ἀιηλώκει, pl. perf. of ἀναλίσκω.—ἀναμνησθήτω, 1st Aor. Imperat. of ἀναμνησκω.—δίδωσι τρέφεσθαι, dat. nutriendum. See 'Initia Latina,' page 99, Rule 7. The difference between the Greek and Latin construction will

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easily be seen by comparing the examples there with those which we are now considering in the Greek, namely, Rule 5, page 64. It will be seen that the Greek and the English idiom correspond in this instance, while the Latin differs widely from them.

66.—τὸ δὲ τελευταῖον, &c., *we must not omit one dream, the last and the greatest, which gave him all his hope.*

68.—ἔοικε, perf. mid. of εἶκω.—ὦλεό, 2nd Aor. Ion. 2nd pers. sing. of ὀλλυμι.—τοὺς ἀγριωτέροισι; these words are put in the masc. to agree with ἀνθρώπους, understood in ἔθνη.

69.—πρὸ τοῦ, &c., *before the world existed.*—ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι τινι, *bringing one Mnason, with whom we should be lodged.* See 'Initia Latina,' page 93, Rule 2.

71.—Τουτου, Att. for τοῦτον; the Attics add ι to the end of words, as νυνι for νῦν.—κεχηνότες, perf. part of χαίνω.—τῶν λόγων τῆς δυνάμεως, *on account of the power of your words.*—ἐμοὶ δοκεῖν, *as it appears to me;* understand ὡς before ἐμοὶ, and see Chap. XXXIV. Sec. II. 3.

72.—τοῖο, Ion. for τοῦ. See Chap. XXXIV. 5.—ἦεν, for ἦν, imperf. of εἶμι.—ἔλκεο, for ἔλκου.—παρέξο (p. 73), for παρέξου.—φανερὸν ὅτι, &c., *it is evident that tragedy, as it reaches the end sooner, is better than the epic, i. e. epic poem, such as the Iliad or the Æneid.*

73.—μετέβαλε, δέον, &c., *he metamorphosed you, while he ought to have only held you under his power.*—τὰ ἐν τῷ φανερῷ αἰσχροῦ φεύγοντας, *avoided those disgraceful things that were open to the*

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observation of others.—ταῖς διατριβαῖς, *to the sojournings.*

74.—μεμνημένοις ὧν ἡδίκηκασι, *remembering the things which they had wrongfully done*; ὧν is in the Gen. by attraction, agreeing with τῶν, understood, Gen. after μεμνημένοις. See Chap. XXX. 1.—πεπράχθαι αὐτοῖς, *had been done by them.*—ἐπιδραμόντες, 2nd Aor. of ἐπιτρέχω.

75.—ταὐτὰ πάσχει τοῖς ἄρμασι, *it suffers in the same way as chariots.*—αὐτοῖς πληρώμασι, *with their crews themselves, or, also.*—ἡράσθη, *loved, fr. ἔραμαι.* See Chap. XXXI. 4., and Obs. to page 34, on the Middle Voice.—κίεν, for ἔκιεν, Imperf. of κίω.

76.—Πηληϊάδεω, Gen. Ion.—δερκομένοιο, for δερκομένου.—κοίλης, Ion. for κοιλαῖς, Dat. pl.—ὦ δεινοτάτας, &c., *O, dearest (brother), sent, alas! alas! on a most mournful journey, (i. e. the journey of death): how hast thou undone me!*

78.—αἰρετώτερον μοί, &c., *it is better for me that I should be a sacrifice to God, than be destroyed by you.*—ὥς χρὴ πολεμεῖν λέγοντα, *saying, (or since he said,) that war was a necessary thing.*—ὁ Λυσιμάχου (υἱός), *the son of Lysimachus.*—τῶν Θηβαίων (στρατηγός), *the general of the Thebans.*—Λάμαχος τῶν Ἀθηναίων, *Lamachus, general of the Athenians.*

79.—διελήπται, perf. pass. of διαλαμβάνω.—ἀφῆτε, 2nd Aor. Subj. of ἀφίημι.—τὰ μὲν, ὥς ἂν ἐλών τις ἔχοι πολέμῳ, *partly, indeed, as any one would hold them, having taken them in war.*

80.—τρέφον, for ἔτρεφον.—ἔφασαν εἶναι, *said that they were.*

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- 81.—λέγοντος σοφὸς εἶναι. Obs.—The construction λέγοντος, Gen. abs. and σοφὸς, still in the Nominative.—ἐπὶ τῷ δοῦλοι εἶναι, &c., *in order to be slaves, but, &c.*—αὐτὸς μὲν οἷους δεῖ ποιεῖν, *that he made, i.e. represented (men) such as they ought to be.*
- 82.—Note.—The construction explained at Rule 2, is that usually adopted with the Verbs mentioned.—ἐτύγχανε ξένος ὦν αὐτῷ, *happened to be staying with him.* The Verb τυγχάνω, when thus used, may generally be construed by the Adverb fortè, ‘*by chance;*’ so also λανθάνω by the Adverb clàm, ‘*secretly;*’ as, ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα, *the army was secretly supported for him.*—ἂν φθάνῃ εὐεργετῶν, *has anticipated his friends in the exercise of kind actions, or, has first conferred a favour on his friends.*—οὐκ ἂν φθάνοις λέγων, *will you not first tell me?* φθάνω, it may be seen from these examples, may often be construed by the Adverb priùs, ‘*first.*’—ὃ ἐγὼ εἰδὼς λέληθα ἑμαυτόν, *which I have not observed myself to know.*—ὦν μέμνησο, *remember being, i.e. remember that you are.* The Latin construction is, ‘*Te esse hominem memento.*’
- 83.—μηδέποτε μετεμέλησέ μοι, *I never repented.*—σιγήσαντι, *of having been silent.*—αἰσθοίτο κάμνων, *perceived that he was affected.*
- 85.—ἀλλ’ οὐδὲν αὐτοῖς ἐπιλύεται, *in no respect permits them.*—τὸ μὴ οὐχὶ ἀγανακτεῖν, *not to mourn.*—ἐδύνω, *thou wast able, 2nd pers. sing. imperf. mid.*
- 87.—ζητοῦντι κατὰ τὸν Θεόν, *seeking (a sage), in accordance with the command of the oracle, Θεόν,*

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the God, i. e. the answer of the oracle.—κτῶνται μὲν τ' ἀγαθὰ, *possess good things, i. e. obtain possessions.*—φιλοχρημάτως ἔχειν, *to be covetous.*—ἐμπαθέστερον διετέθη, *was too strongly moved.*—οὐκ ἂν, ἐκὼν εἶναι, ψευδοίμην, *I would not willingly speak an untruth.*

88.—τῶν ἄλλων ἀνθρώπων διαφέρειν, *that he differed from other men.*—ἀργύριον πρᾶττοιο, *should exact, (or, eagerly demand) money.*—τῷ τὰ μέγιστα εὐεργετήσαντι, *to his greatest benefactor.*—μὴ τὴν μέγιστην χάριν ἔξοι, *should not be most grateful.*

ERRATA.

Page 68, for *δύστενον* read *δύστηνον*.

— 72, for *ἤκουσεν* read *ἤκουσεν*.

— 74, for *βούλεσθαι* read *βούλεσθαι*.

— 81, for *ἐναβρυννομένου* read *ἐναβρυννομένου*.

— 87, for *δοκοῦντες* read *δοκοῦντες*.

— 87, for *διετίθει* read *διετίθη*.

VOCABULARY TO PARTS II. AND III.

A

Ἀβροκόμας, ον, *Abrocomas*.
 Ἀγανακτέω-ω, ἤσω, κα, to be
 grieved.
 Ἀγαστός, ἡ, ον, *admirable*.
 Ἀγε, adv. *come, come on*.
 Ἀγέλη, ἡς, ἡ, a *flock*.
 Ἀγησίλαος, ον, *Agésilas*.
 Ἀγίς, ἰδος, *Agis*.
 Ἀγλαός, ὁ and ἡ, and ἄ, ὄν, *splendid, illustrious*.
 Ἀγνοέω-ω, ἤσω, κα, to be ig-
 norant of, not to know.
 Ἀγορά, ᾤς, ἡ, the *market place*,
 or *forum*.
 Ἀγορεύω, σω, to *speak*.
 Ἀγριος, ἰα, ἰον, *wild, uncivilised*.
 Ἀγρυπνέω, ἤσω, to *watch*, or
remain awake.
 Ἀγχι, adv. *near*.
 Ἀδηλος, ὁ and ἡ, *obscure*.
 Ἀδίκημα, ατος, τὸ, *injury*,
wrong.
 Ἀδίκως, adv. *unjustly*.
 Ἀδιάφορος, ὁ and ἡ, *indifferent*.
 Ἀδολεσχία, ας, ἡ, *loquacity*.
 Αἰδῶ, (poet, αἶδω) σω, ᾗ, *to*
sing.
 Αἰκων, ουσα, gen. αἰκοντος, un-
 willing.
 Ἀηδῶς, adv. *disagreeably*.
 Ἀθάνατος, ἡ, ον, *immortal*.
 Ἀθῆναι, ὦν, αἰ, *Athens*.

Ἀθηναῖος, αἰα, αἶον, *Athenian*.
 Ἀθήνη, ἡς, Ion. for Ἀθηνᾶ,
Minerva.
 Ἀθυμία, ας, ἡ, *dejection, despon-*
dency.
 Αἰγίοχος, Ion. gen. Αἰγιόχοιο,
ægis-bearing: fr. αἰγίς and
 ἔχω.
 Αἰδομαι-οῦμαι, to *reverence*, to
 be moved by *shame*.
 Ἀΐδη, ου, ὁ, *hell, the regions of*
the dead.
 Αἰσθάνομαι, αἰσθήσομαι, p. ᾗσθη-
 μαι: aor. 2. ᾗσθόμην, to *per-*
ceive.
 Αἰσθησις, εως, ἡ, *sense, perception*.
 Αἰσχύλος, ον, *Æschylus*.
 Αἰτία, ας, ἡ, a *cause*.
 Αἰτιάομαι-ῶμαι, ἄσομαι, pr. inf.
 αἰτιάσθαι, to *accuse*.
 Αἴτιος, ὁ and ἡ, *author of a*
thing.
 Αἶτνη, ἡς, ἡ, *Ætna*.
 Ἀκολασία, ας, ἡ, *intemperance*.
 Ἀκολουθητικός, ἡ, ὄν, *disposed*
to follow.
 Ἀκρόπολις, εως, ἡ, a *citadel*; the
Acropolis of Athens.
 Ἀλαζονεία, ας, ἡ, *arrogance*,
boasting.
 Ἀλεγίζω, σω, to *care for or*
regard.
 Ἀλέξανδρος, ον, *Alexander*.
 Ἀλκή, ἡς, ἡ, *strength, courage*.

- 'Αλλότριος, α, ον, *belonging to another.*
 "Αλς, ἄλδς, ἡ, *the sea.*
 "Αλυπος, ὁ and ἡ, *free from grief.*
 "Αμα, adv. *together with.*
 'Αμάρτημα, ατος, τὸ, *an offence.*
 'Αμελέω, ἥσω, κα, *to neglect.*
 'Αμετρία, ας, ἡ, *excess.*
 'Αμνός, οὔ, ὁ, *a lamb.*
 'Αμύσσω, ξω, *to tear, to torment.*
 'Αμφί, prep. with a gen. *around, about:* with a dat. *about, near, concerning, against:* with an acc. *round to, towards.*
 'Αμφι-λέγω, -λέξω, *to dispute.*
 'Αμφότερος, α, ον, *both.*
 'Αναβλύζω, and αναβλῶ, σω, κα, *to gush out.*
 'Ανάγκη, ης, ἡ, *necessity.*
 'Αν-άγω, ανάξω, ἦχα, p. pass. ἀνήγμαι: aor. 1. ἀνήχθην, *to lead forward, to withdraw.*
 'Αναγωγή, ἥς, ἡ, *a sally.*
 'Αναίρειω -ῶ, ἥσω, κα, *to take up:* in the mid. *to undertake.*
 'Αν-αλίσκω or ἀναλῶ, ἀναλώσω, ἀνήλωκα, *to destroy, expend.*
 'Ανα-μένω, -μενῶ, *to await.*
 'Ανα-μιμνήσκω, -μνήσω, -μύμνημαι, ἀνεμνήσθην, *to recollect.*
 'Ανάξιος, ου, ὁ and ἡ, *unworthy.*
 'Ανά-πηδάω -ω, ἥσω, κα, *to leap up, rise up quickly.*
 'Ανατολή, ἥς, ἡ, *the east:* fr. ἀνατέλλω, *to rise.*
 'Ανα-τρέπω, -ψω, *to overturn.*
 'Αναυρος, ου, ὁ, *a torrent, a river.*
 'Ανα-φαίνω, -φανῶ, -πέφαγκα, *to show.*
 'Ανδρεία, ας, ἡ, *courage.*
 'Ανήμερος, ου, ὁ and ἡ, *savage.*
 'Ανήνυτος, ὁ and ἡ, *impossible.*
 'Ανθρώπινος, η, ον, *human.*
 'Αν-ορθῶ -ῶ, ὥσω, κα, *to raise up.*
 'Ανόσιος, α, ον, *impious, unholy.*
 Αντίπαλος, ὁ and ἡ, *rival.*
 'Αντίπατρος, ου, *Antipater.*
 'Αντι-τάσσω, ξω, *to resist.*
 "Αντρον, ου, τὸ, *a cave.*
 'Ανω, *above, in the interior of a country.*
 'Αξιῶ -ῶ, ὥσω, κα, *to esteem worthy, think proper.*
 'Αοιδός, οὔ, ὁ, *a singer, a poet:* from αείδω, *to sing.*
 'Απάθεια, ας, ἡ, *indifference, apathy.*
 'Απ-αλείφω, ψω, φα, *to obliterate.*
 'Απαλλάσσω or -ττω, ἄξω, ἀπήλλαχα, *to dismiss, remove.*
 'Απ-εἶμι or ἀπ-ίημι, *to depart:* aor. 2. ἄπιον.
 'Απεριστάλπικτος, ὁ and ἡ, *who has never heard the sound of a trumpet.*
 'Απ-έχομαι, aor. 2. -εσχόμεν, *to abstain from.*
 'Απῖς, ιδος, *Apis.*
 'Απιστέω -ῶ, ἥσω, κα, *to disbelieve.*
 'Απιών, *going away, aor. 2. part. of ἀπείμι or ἀπίημι.*
 "Απλετος, poetically for ἀπλητος, ὁ and ἡ, *immense.*
 'Αποικος, ου, ὁ and ἡ, *a colonist.*
 'Απο-κρύπτω, ψω, φα, ἀπέκρυβον, *to conceal from.*
 'Απόλαυσις, εως, ἡ, *enjoyment.*
 'Απο-λαύω, *to enjoy.*
 'Απόλλων, ωνος, *Apollo.*
 'Απολογέομαι -οῦμαι, ἥσομαι, *to excuse one's self.*
 'Απο-λύω, ὥσω, κα, *to release.*
 'Απο-πίμπω, ψω, φα, *to send back, recruit.*
 Απο-πλέω, -πλεύσω, *to sail away.*
 'Απόρρητος, ὁ and ἡ, *forbidden, not to be mentioned.*
 'Απο-σκάπτω, -ψω, *to rally, or jest upon.*
 'Απο-σπάω, -σπάσω, ἀπίσκακα, *to withdraw.*
 'Αποστάς, ἄντος, *having revolted:* aor. 2. part. of ἀφίστημι.

- Ἀποστερίω -ῶ, ἦσω, κα, to *defraud*.
 Ἀπόστολος, ου, ὁ, an *apostle*.
 Ἀπο-στρέφω, ψω, to *turn away*.
 Ἀπο-σφάζω, ξω, to *kill, slaughter*.
 Ἀποτυχία, ας, ἡ, a *reverse, a misfortune*.
 Ἀρα, now, *but*.
 Ἀραβία, ας, ἡ, *Arabia*.
 Ἀργαλέος, εἰα, τον, *grievous, sorrowful*.
 Ἀργεῖος, ου, ὁ, an *Argive*.
 Ἀργία, ας, ἡ, *leisure, cessation, idleness*.
 Ἀργός, ἡ, ὄν, and ὁ, ἡ, *idle*.
 Ἀριστάω -ῶ, ἦσω, κα, to *dine, breakfast, take any meal*.
 Ἀριστείδης, ου, *Aristides*.
 Ἀριστοτέλης, εος, *Aristotle*.
 Ἀρκέω -ῶ, ἐσω, κα, to *be sufficient*.
 Ἄρμα, ατος, τὸ, a *chariot*.
 Ἀρμόττω, same as ἀρμόζω, to *fit, be fit for*.
 Ἀρνυμαι, part. pr. ἀρνύμενος, to *claim, to obtain or seek for*.
 Ἀρπαγή, ἡς, ἡ, *ravishment*.
 Ἀρρώστος, ὁ and ἡ, *sick*.
 Ἀρτέος, ὁ and ἡ, *that ought to be removed*.
 Ἀρχαῖος, α, ον, *ancient*.
 Ἀρχομαι, (mid. of ἀρχω,) *I begin: ἄρξομαι, perf. ἡρξόμην*.
 Ἀσεβής, εος, ὁ and ἡ, *impious*.
 Ἀσκίω -ῶ, ἦσω, κα, to *exercise*.
 Ἀσθενῶς, adv. *weakly, feebly*.
 Ἀσπίς, ἰδος, ἡ, an *aspic, a shield*.
 Ἀσφάλεια, ας, ἡ, *safety*.
 Ἀσφαλῶς, *safely*.
 Ἀσχολία, ας, ἡ, *occupation*.
 Ἀσωτία, ας, ἡ, *profligacy, dissoluteness*.
 Ἀσωτος, ὁ and ἡ, *prodigal*.
 Ἀταραξία, ας, ἡ, *quiet, repose*.
 Ἀτη, ης, ἡ, *loss, injury, wrong*.
 Ἀτοπία, ας, ἡ, *absurdity*.
 Ἀττική, ἡς, ἡ, *Attica*.
 Ἀτυχέω -ῶ, to *be unfortunate*.

- Αὐθαίρετος, ὁ and ἡ, *voluntary*.
 Αὐτάρ, *but*.
 Αὐτόθι, adv. *there*.
 Ἀφανής, εος, ὁ and ἡ, *obscure, concealed; ἐν τῷ ἀφανεί, in secret*.
 Ἀφαρ, adv. *immediately*.
 Ἀφθιτος, ὁ and ἡ, *immortal, incorruptible*.
 Ἀφίστημι, ἀποστήσω, aor. 2. ἀπέστην, aor. 2. part. ἀποστάς, to *revolt*.
 Ἀφύης, εος, ὁ and ἡ, *without ability, dull*.

B

- Βαβυλῶν, ὄνος, *Babylon*.
 Βάζω, σω and ξω, χα, to *speak, to prate*.
 Βαρβαρίζω, ἴσω, κα, to *speak or live like a barbarian*.
 Βαρβαρικός, ἡ, ὄν, *barbarian*.
 Βαρὺς, εἰα, ὁ, *heavy, violent*.
 Βασιλικός, ἡ, ὄν, *kingly*.
 Βίαιος, α, ον, and ὁ and ἡ, *violent*.
 Βιοτεύω, σω, to *live, or seek one's living*.
 Βιοτή, ης, ἡ, and βίος, ου, ὁ, *life*.
 Βοτάνη, ης, ἡ, a *herb*.
 Βουκόλος, ου, ὁ, a *herdsman*.
 Βούλομαι, βουλήσομαι, βεβούλημαι, βέβουλα, to *wish, to desire*.
 Βροτός, οὔ, ὁ, *mortal*.
 Βρόχος, ου, ὁ, a *cord, a noose to hang a person*.
 Βυρσεὺς, εος, Att. ἐως, ὁ, a *tanner*.

Γ

- Γαῖα, ας, ἡ, *the earth*.
 Γάμος, ου, ὁ, a *wedding, marriage*.
 Γαστήρ, ἐρος and τρὸς, ἡ, *the belly, appetite*.
 Γελάω -ῶ, άσω, κα, to *laugh*.
 Γενναῖος, α, ον, *noble, generous, brave*.

Γέρανος, ου, ὁ, *a crane*.
 Γεωργίω -ῶ, ἦσω, κα, *to till the ground*.
 Γλῶσση, ης, ἡ, *the tongue*.
 Γνωτός, οὔ, ὁ, *a relative*.
 Γούνων, gen. pl. contr. of γόνυ, *a knee*.
 Γραμματεὺς, ἑός, ὁ, *a scribe*.
 Γυμνῶ -ῶ, ὥσω, κα, *to make naked, expose*.

Δ

Δαήρ, ἑρός, ὁ, *a husband's brother*.
 Δαιμόνιον, ου, τὸ, *an unclean spirit*.
 Δαίμων, ονος, ὁ and ἡ, *a god, a daemon*.
 Δάκρυ, υος, τὸ, *a tear*.
 Δάκρυον, ου, τὸ, *a tear*.
 Δακρύω, ὕσω, κα, *to weep*.
 Δασμός, οὔ, ὁ, *a tribute, tax*.
 Δείκνυμι or δεικνύω, δειξῶ, δέδεικα, p. p. δέδειγμαι, *to show*.
 Δίμας, τὸ, undecl. *the body*.
 Δένδρεον, ου, τὸ, poetic for Δένδρον, ου, τὸ, *a tree*.
 Δεξιὰ, ἄς, ἡ, *the right hand*: δεξιὰν λαβεῖν καὶ δοῦναι, *to make a treaty*.
 Δεξιός, ἀ, ὅν, *the right*.
 Δέομαι, δεήσομαι, δεδήμαι, ἐδεήθην, *to ask, to want*.
 Δέον, οντος, τὸ, part. of δεῖ, *fit, necessary, it being right*.
 Δέρκω or δέρκομαι, ξω, δέδερχα, *to see, to behold*.
 Δίσκοινη, ης, ἡ, *a mistress*.
 Δεσπότης, ου, ὁ, *a master*.
 Δεῦρο, adv. *hither*.
 Δῆ, indeed, truly.
 Δηλονότι, evidently.
 Δῆλος, η, ον, manifest.
 Δημοσθένης, εος, *Demosthenes*.
 Δια-δίδωμι, *to distribute*.
 Διαδοχή, ἥς, ἡ, *succession*.

Διαίρέω -ῶ, ἦσω, διήρηκα, *to divide, to distinguish*.
 Δίαιτα, ης, ἡ, *mode of living, diet*.
 Διά-κειμαι, *to be affected, situated*. See Κεῖμαι.
 Δια-λαμβάνω, -λήψομαι, *to distinguish; διείληπται, is interpreted*.
 Δια-λέγομαι, -λίλεγμαί, *to discourse*.
 Διάλευκος, ὁ and ἡ, *partially white*.
 Διαλογίζομαι, *to reason*.
 Δι-αμαρτάνω, *to err*. See ἑξαμαρτάνω.
 Διασωστικός, ὁ and ἡ, *disposed to save*.
 Δια-τελῶ -ω, εσω, διατετέλεκα, *to continue*.
 Διατριβή, ἥς, ἡ, *abode*.
 Διαφερόντως, adv. *extremely*.
 Δια-φέρω, -οίσω, διήνεγκα, *to differ*.
 Δια-φθείρω, -θερῶ, 2 aor. διέφθαρων, *to corrupt, to destroy*.
 Δια-φροντίζω, σω, *to meditate*.
 Διέξιμι, *to pass through; fr. διὰ, ἐξ and εἰμι*.
 Διετίθη, *was affected*, 1 aor. pass. of διατίθημι. See 1st Vocab.
 Δικαίως, *justly*.
 Δικάζω, *to judge*.
 Διογένης, εος, *Diogenes*.
 Διώνυσος, ου, *Bacchus*.
 Διττός and δισσός, ἡ, ὄν, *double*.
 Διψάω -ῶ, ἦσω, κα, *to be thirsty*.
 Δοκέω -ῶ, δόξω, δέδοχα, *to think, to seem; ἔδοξε, it seemed fit: (in Latin, visum est, placuit.)*
 Δολιχόδερος, ὁ and ἡ, *long-necked*.
 Δόξα, ης, ἡ, *reputation*.
 Δορά, ἄς, ἡ, *a skin*.
 Δούλος, ου, ὁ, *a slave*.
 Δράω, ἄσω, *to do*.
 Δρυμός, οὔ, ὁ, and Δρυμὸν, ου, τὸ, *a thicket of oaks, a grove*.

Δύναμις, εως, ἡ, *power, an armament.*

Δυνατός, ἡ, ὄν, *powerful.*

Δύο, Att. δύο, δυοῖν, dat. pl. δυσί, τωο.

Δύσις, εως, ἡ, *a setting of the sun, the west.*

Δύστηνος, ὁ and ἡ, *unhappy, wretched*: fr. δὺς and στένω, *to groan.*

Δῶμα, ατος, τὸ, *a house.*

E

Ἔαρ, ρος, τὸ, *Spring.*

Ἐγκρατεια, ας, ἡ, *moderation, temperance.*

Ἐγκρατής, εος, ὁ and ἡ, *master of.*

Ἐγρηγορώς, οτος, part. *watchful.*

Ἐγχειρίζω, ἰσω, ἰκα, *to put into the hand.*

Ἐγωγε, Att. for ἐγὼ, *I.*

Ἐδεσμα, ατος, τὸ, *food, meats.*

Ἔζομαι, *to sit*; ἔζετο, Ion. for εἴζετο, *he sat, Imp.*

Εἶδος, εος, τὸ, *form.*

Εἰδῶλον, ου, τὸ, *an image, a spectre or phantom.*

Εἰκὼν, ὄνος, ἡ, *an image.*

Εἵλως, ωτος, ὁ, or Εἰλώτης, ου, ὁ, *a helot, or slave among the Lacedæmonians.*

Εἵνεκα, the same as ἔνεκα, *for the sake of.*

Εἶρω, ἐρῶ, εἶρηκα, *to say.*

Εἷς, μία, ἓν, *one.*

Εἰσαῦθις, adv. *afterwards.*

Εἰς-εἰμι, *to enter*: see Εἶμι, *to go.*

Εἰς-έρχομαι, aor. 2. εἰσῆλθον, *to enter, come to.*

Εἴτε, and *if.*

Εἶωθα, Att. perf. of ἔθω. (See 1st Vocab.)

Ἐκάβη, ης, *Hecuba.*

Ἐκατόμυλος, ὁ and ἡ, *having a hundred gates.*

Ἐκ-βάλλω, -αλῶ, aor. 2. ἐξέβαλον, *to cast out, extract.*

Ἐκεῖ, adv. *there.*

Ἐκκλησία, ας, ἡ, *an assembly, a church.*

Ἐκκλίνω, ἰνῶ, ἐκκέλικα, *to turn aside from.*

Ἐκ-κράζω, -ξω, aor. 2. ἐξ-έκραγον, *to cry out.*

Ἐκ-λείπω, ψω, -λέλειφα, 2 aor. ἐξέλιπον, *to omit, leave off.*

Ἐκ-μανθάνω, -μαθήσομαι, 2 aor. ἐξέμαθον, *to learn.*

Ἐκ-πέμπω, ψω, φα, *to send out.*

Ἐκ-τίθημι, *to reposs*; aor. 2. Inf. ἐκθεῖναι.

Ἐκτός, adv. *without, outside.*

Ἐκὼν, οὔσα, ὄν, *willing.*

Ἐλάσσων and ἐλάττων, ονος, ὁ and ἡ, *less.*

Ἐλίσσω or -ττω, ξω, p. εἵλιχα, *to roll.*

Ἐλκος, εος, τὸ, *an ulcer, a wound.*

Ἐλκω, ξω, *to draw.*

Ἐλλάς, ἄδος, ἡ, *Greece.*

Ἐλληνες, ων, *the Hellenes.*

Ἐλληνικός, ἡ, ὄν, *Grecian.*

Ἐλλύχνιον, ου, τὸ, *a lamp.*

Ἐλπίζω, σω, κα, *to hope, expect.*

Ἐλσαι, by syncope for ἐλάσαι, 1 aor. inf. of ἐλαύνω, *to drive.*

Ἐμβαίνω, -βήσομαι, aor. 2. ἐνέβην, *to enter in, embark.*

Ἐμβάλλω, αλῶ, ἐμβέβληκα, ἐνέβαλον, *to throw in, inflict* (as blows:) fr. ἐν and βάλλω.

Ἐμπαθέστερον, *more strongly*; compar. of ἐμπαθής, εος, *agitated, affected.*

Ἐμπειρία, ας, ἡ, *experience, skill.*

Ἐμπιμπλάω, or ἐμπίμπλημι, ἡσω, κα, *to fill.*

Ἐμπίπτω, ἐμπτώσω, aor. 2. ἐνέπεσον, *to fall upon.*

Ἐμποδὼν, adv. *in the way of.*

- Ἐμπορία, ας, ἡ, *traffic*.
 Ἐμπροσθεν, adv. *before*.
 Ἐναβρύνομαι, to *boast*.
 Ἐνδεής, εὖς, ὁ and ἡ, *destitute, wanting*.
 Ἐνδον, adv. *within*.
 Ἐνθυμέομαι -οῦμαι, ἡσομαι, to *reflect upon*.
 Ἐνθύμημα, ατος, τὸ, a *thought, a conception*.
 Ἐννα, ης, *Enna, (a vale of Sicily)*.
 Ἐννοίω -ῶ, ἡσω, κα, to *think*.
 Ἐνσπονδός, ὁ and ἡ, *having made a treaty or engagement*.
 Ἐνταῦθα, adv. *here*.
 Ἐντεῦθεν, *hence*.
 Ἐντολή, ἥς, ἡ, a *commandment*.
 Ἐντὸς, adv., *within*: τὰ ἐντὸς, *the interior*.
 Ἐξ-αγγέλλω, -αγγελῶ, ἐξήγγελκα, to *declare*.
 Ἐξ-αίρω, -αρῶ, aor. 1. ἐξῆρα, to *take out*.
 Ἐξ-αμαρτάνω, ἡσω, -ημάρτηκα, -ήμαρτον, to *offend, to err*.
 Ἐξ-ελαύνω, -ελάσω, to *march out, drive out*.
 Ἐξουσία, ας, ἡ, *power, liberty*.
 Ἐξω, *outside of, beyond*.
 Ἐοικε, Att. for οἶκε, perf. mid. of εἶκω, to *be like*; ὡς εἰοικε, as it is fit or reasonable; εἰοικε, though perf. takes the sense of the pres.
 Ἐπαγγελία, ας, ἡ, a *declaration, command*.
 Ἐπ-αγγέλλω, ελῶ, ἐπήγγελκα, to *announce*: in mid. to *profess*.
 Ἐπαινος, ου, ὁ, *praise*.
 Ἐπαμινώνδας, ου, *Eraminondas*.
 Ἐπαύρομαι, to *enjoy*.
 Ἐπει, *since*.
 Ἐπ-εἰμι, to *assail, to come upon*.
 Ἐπειτα, adv. *then*.
 Ἐπ-ἐν-δύμι, to *put on as a garment*: ἐπενδυθεῖς, *putting on*.
 Ἐπι-βάλλω, αλῶ, to *apply*.
 Ἐπι-βαίνω, -βήσομαι, ἐπίβην, to *mount or get upon, go upon*.
 Ἐπιγαμία, ας, ἡ, *intermarriage*.
 Ἐπι-δακρύω, -σω, to *weep over*.
 Ἐπιδόντας, aor. 2. part. of ἐπιδίδω, to *look into*.
 Ἐπικῆς, εὖς, ὁ and ἡ, *just, proper, sufficient*.
 Ἐπιθυμία, ας, ἡ, a *desire*.
 Ἐπι-καλέομαι -οῦμαι, to *be named or called*.
 Ἐπι-λανθάνομαι, -λήσομαι, ἐπε-λαθόμεν, to *forget, to neglect*.
 Ἐπι-λέγω, ξω, to *say in addition*.
 Ἐπι-λύω, σω, ἐπιέλυσκα, to *loosen*; in mid. to *yield, grant*.
 Ἐπι-μελέομαι -οῦμαι, -ήσομαι, -μεμέλημαι, to *take care of*.
 Ἐπίνοια, ας, ἡ, *thought*.
 Ἐπιορκέω -ῶ, ἡσω, to *forswear*.
 Ἐπι-πηδάω -ῶ, ἡσω, κα, to *spring upon*.
 Ἐπιπόνως, adv. *with toil, with difficulty*.
 Ἐπισθένης, ους, *Episthenes*.
 Ἐπισταμένως, *skilfully, reasonably*.
 Ἐπιστήμων, ονος, ὁ and ἡ, *wise, acquainted with*.
 Ἐπιστολή, ἥς, ἡ, a *letter, an epistle*.
 Ἐπιτήδεια, ων, τὰ, *necessaries*.
 Ἐπιτήδειος, ου, ὁ and ἡ, *affectionate*.
 Ἐπι-τίθημι, ἐπιθήσω, to *lay upon, to inflict*; in the mid. to *attack*.
 Ἐπι-τρέχω, -θρέξω, ἐπέδραμον, to *run upon*.
 Ἐπιτυχία, ας, ἡ, a *success*.
 Ἐπι-φέρω, ἐποιῶ, to *bring on, inflict*.
 Ἐπιχώριος, ὁ and ἡ, *native, belonging to a country*.
 Ἐποποιία, ας, ἡ, *Epic verse or heroic poetry*; fr. ἐπος and ποιέω.

Ἐρανος, ου, ὁ, *contribution, kindness.*

Ἐράω-ῶ, ἄσω, *to love; ἐρασθέν-τες, 1 aor. part. pass. (signifies) having loved.*

Ἐργάζομαι, ἄσομαι, p. p. εἰργασμαι, *to labour, to do.*

Ἐργαστήριον, ου, τὸ, *a workshop.*

Ἐρεχθίδης, ἴδος, *of Erechtheus.*

Ἐρέω, fut. m. ἐρήσομαι, *to say, to speak.*

Ἐρίβρομος, ὁ and ἡ, *loudly thundering or roaring.*

Ἐρικυδής, ἴος, ὁ and ἡ, *very glorious, famed.*

Ἐρις, ἴδος, ἡ, *contention, strife.*

Ἐρχεσθον for ἤρχεσθον, *came; fr. ἔρχομαι.*

Ἐρωτάω-ῶ, ἦσω, κα, *to ask, interrogate.*

Ἐσ-βάλλω, *to cast into. See βάλλω.*

Ἐσθίω, σω, ἥσθικα, *to eat.*

Ἐσχατος, η, ου, *last, farthest.*

Ἐταρος, ου, poet. for ἐταῖρος, ου, ὁ, *a companion.*

Ἐτερος, α, ου, *one, another.*

Ἐτήνυμος, ὁ and ἡ, *true.*

Εὖ, adv. *well.*

Εὐγενής, ἴος, ὁ and ἡ, *nobly born, noble.*

Εὐδαιμονία, ας, ἡ, *good fortune, prosperity, happiness.*

Εὐδαιμονίζω, σω, *to congratulate.*

Εὐδαμίδας, ου, *Eudamidas.*

Εὐδοκμέω-ῶ, ἦσω, κα, *to be distinguished or celebrated.*

Εὐεργετέω-ῶ, ἦσω, *to do good, to benefit.*

Εὐκλείης, εος, ὁ and ἡ, *glorious.*

Εὐορκέω-ῶ, ἦσω, *to keep one's oath.*

Εὐποιία, ας, ἡ, *beneficence.*

Εὐποτμία, ας, ἡ, *good fortune.*

Εὐρυτος, ου, *Eurytus.*

Εὐσέβεια, ας, ἡ, *piety.*

Εὕτυχής, ἴος, *happy.*

Εὕτυχία, ας, ἡ, *prosperity.*

Εὕφνης, εος, ὁ and ἡ, *of good ability.*

Εὐώνυμος, ὁ and ἡ, *the left.*

Ἐφεσος, ου, ἡ, *Ephesus.*

Εφώλτης, ου, *Ephialtes.*

Z

Ζήν, Ζηνός, for Ζεός, *Jupiter.*

Ζῶον, ου, τὸ, *an animal.*

H

Ἡγητέος, ὁ and ἡ, *that ought to be considered.*

Ἡδονή, ἥς, ἡ, *pleasure.*

Ἡλικία, ας, ἡ, *age.*

Ἡλίκος, η, ου, *how much, how many, how great.*

Ἡν, ἴφ.

Ἡνιόχος, ου, ὁ, *a charioteer, fr. ἡνία, a rein, and ἔχω, to hold.*

Ἡρα, ας, *Juno.*

Ἡράσθην and ἑράσθην, 1. aor. pass. with an act. sense, of ἐράω, or ἐραμαι, *to love.*

Ἡσιόδος, ου, *Hesiod.*

Ἡύκομος, ὁ and ἡ, *having beautiful hair.*

Θ

Θάλαμος, ου, ὁ, *a marriage-bed.*

Θαρρύντως, adv. *with confidence.*

Θαυμασίως, *wonderfully.*

Θαυμαστός, η, ὄν, *wonderful.*

Θεά, ᾗς, ἡ, *a goddess.*

Θέα, ας, ἡ, *a sight, a theatre.*

Θεάομαι, ἄσομαι, τιθέσθαι, *to see.*

Θεανώ, οὔς, *Theano.*

Θέατρον, ου, τὸ, *a theatre.*

Θεῖος, θεία, θεῖον, *divine.*

Θεογνις, ἴδος, *Theognis.*

Θεραπευτέος, ὁ and ἡ, *that must be worshipped.*

θεράπων, οντος, ὁ, *a servant.*
 θέρος, εος, τὸ, *summer.*
 θερσίτης, ου, *Thersites.*
 Θετταλία, ας, ἡ, *Thessaly.*
 Θετταλὸς, οὔ, ὁ, *a Thessalian.*
 Θῆβαι, ὦν, *Thebes.*
 Θηβαῖος, ου, ὁ, *a Theban.*
 Θησεὺς, ἑως, *Theseus.*
 Θνητὸς, ἡ, ὄν, *mortal.*
 Θόρυβος, ου, ὁ, *a tumult, noise.*
 Θοῦρις, ιδος, *impetuous.*
 Θρασύνω, *to make bold: in mid.*
to be bold, act boldly, or to fail
in respect.
 Θρηνητεῖον, *we must deplore.*
 Θρόνος, ου, ὁ, *a throne.*
 Θυμὸς, οὔ, ὁ, *the mind, anger.*
 Θυμώ-ω, ὡσω, κα, *to provoke,*
inflame.
 Θυσιάζω, σω, *to sacrifice.*
 Θύω, σω, κα, *to burn incense, to*
sacrifice.

I

Ἰατρὸς, οὔ, ὁ, and Ἰατὴρ, ἥρος, ὁ,
a physician.
 Ἰερουσαλὴμ, indec. *Jerusalem:*
also Ἰεροσόλυμα, ης, ἡ, and
Ἰεροσόλυμα, ὦν, τὰ.
 Ἰέρων, ὠνος, *Hiero.*
 Ἰκόνιον, ου, *Iconium.*
 Ἰκω, ἴξω, *to come.*
 Ἰλεως, adv. *merciful, favorable.*
 Ἰματίον, ου, τὸ, *a garment, a*
cloak.
 Ἰόλη, ης, ἡ, *Iole.*
 Ἰσόθεος, ὁ and ἡ, *equal to a god,*
godlike.
 Ἰσοκράτης, εος, *Isocrates.*
 Ἰστημι, *to stop or hinder. See*
1st Vocab.
 Ἰχνεύμων, ονος, ὁ, *an ichneumon.*
 Ἰχνος, εος, τὸ, *a footstep, trace.*

K

Καθάπερ, *like as.*

Καθίζομαι, *to sit.*
 Καθ-εἶργω, ξω, *to restrain, to*
shut up.
 Κάθημαι, *to sit down.*
 Καθόσον, adv. *as far as.*
 Καῖσαρ, αρος, *Cæsar.*
 Κακὸν, οὔ, τὸ, *an evil.*
 Κακοῦργος, ὁ and ἡ, *wicked: fr.*
κακὸς bad, and ἔργον, a work.
 Κάλαμος, ου, ὁ, *a stick.*
 Καλῶς, adv. *rightly, well.*
 Κάμνω, *to be affected by a dis-*
ease. (See 1st Vocab.)
 Καπνός, οὔ, ὁ, *smoke.*
 Κάρδαμον, ου, τὸ, *water-cress.*
 Κατα-καίνω, *to kill.*
 Κατα-λαμβάνω, -λήψομαι, κατ-
 εἴληφα, κατέλαβον, *to take, to*
occupy.
 Κατα-λύω, ὑσω, *to dissolve, to*
destroy.
 Κατ-αναλίσκω, -ωσω, *to squander.*
See ἀλίσκομαι, 1st Vocab.
 Κατανανυμαίω, -ῶ, ἥσω, *to con-*
quer by sea.
 Κατα-νοέω-ῶ, ἥσω, *κατανενόη-*
κα, to perceive.
 Καταρβάνυμι-ω, ἥσω, κα, *to do*
cowardly, lose by cowardice.
 Κατασῆπω, aor 2. ἔσαπον, *to*
make putrid; in the pass. to
decay.
 Κατα-σκευάζω, ασω, κα, *to build,*
to equip.
 Κατα-στρέφω, ψω, *to subjugate;*
perf. pass. κατέστραπται, he
has subjugated.
 Κατάσχεσις, εως, ἡ, *detention.*
 Κατα-φαίνομαι, *to show itself.*
See φαίνω, 1st Vocab.
 Κατα-φεύγω, ξω, *to flee from:*
aor. 2. κατέφυγον.
 Κατα-φρονέω-ῶ, ἥσω, perf. κατα-
 πεφρόνηκα, *to despise.*
 Κατ-έχω, ξω, aor. 2. κατέσχον,
to occupy.
 Κάτω, adv. *beneath, below.*

Κέκρωψ, οπος, *Cecrops*.
 Κέλευθος, ου, ἡ, *a way*.
 Κεραμεύς, ἑως, ὁ, *a potter*.
 Κερας, ἄτος, τὸ, *a horn, the wing of an army*.
 Κεύθω, σω, κα, *to hide*.
 Κηδεστής, οὔ, ὁ, *a kinsman*.
 Κίεν, imp. or 2 aor. of κίω, Ion. for ἔκιε, *went*.
 Κινέας, ου, ὁ, *Cineas*.
 Κίσσα and Attic. κίττα, ης, ἡ, *a dove*.
 Κισσοκόμης, ου, ὁ, *having the hair adorned with ivy*.
 Κιχέω, ἦσω, κα, *to find*.
 Κλέαρχος, ου, *Clearchus*.
 Κλεομένης, ους, *Cleomènes*.
 Κλεοπάτρα, ας, *Cleopatra*.
 Κληρονόμος, ου, ὁ, *an heir*.
 Κλισία, ας, Ion. κλισίη, ης, ἡ, *a tent*.
 Κλοπή, ἥς, ἡ, *theft*.
 Κνίσσα, ης, ἡ, *the fumes of roasted meat, a strong scent*.
 Κοῖλος, η, ου, *hollow*; κοίλῃς, Ion. for κοίλαις.
 Κοινωνία, ας, ἡ, *communion, society, alms-giving*.
 Κοιρᾶνος, *a prince, a ruler*.
 Κολακεύω, σω, κα, *to flatter*.
 Κόλαξ, ακος, ὁ, *a flatterer*.
 Κομίζω, ἴσω, κα, *to bring*.
 Κόρη, ης, ἡ, *Proserpine; a girl*.
 Κόρινθος, ου, *Corinth*.
 Κόρος, ου, ὁ, *satiety*.
 Κοσμέω-ω, ἦσω, κα, *to adorn*.
 Κοτέω-ω, ἔσω, and ἦσω, κα, *to be angry*.
 Κουρεύς, ἑως, ὁ, *a barber*.
 Κούρη, ης, ἡ, Ion. for κόρη, *a girl*.
 Κουρήτες, ων, οἱ, *the Curetes, Corybantes, or priests of Cybele*.
 Κοῦφος, η, ου, *light, inconstant, vain*.
 Κραδία, ας, and Ion. κραδίη, ης, ἡ, *the heart*; for καρδιά.

Κρήνη, ης, ἡ, *a fountain*.
 Κρίσις, εως, ἡ, *judgment*.
 Κροῖσος, ου, *Cræsus*.
 Κροκόδειλος, ου, ὁ, *a crocodile*.
 Κροκόττας, ου, ὁ, *a hyæna*.
 Κυνώπης, ου, ὁ and ἡ, *impudent*.
 Κυηῶπις, ιδος, ἡ, *immodest*.
 Κυπρίος, ου, *a Cyprian*.
 Κύπρος, ου, ἡ, *Cyprus*.
 Κύρος, ου, *Cyrus*.

Δ

Λαγχάνω, λήξω, λέληχα, ἔλαχον, *to obtain*.
 Λαγώς, ὦ, ὁ, *a hare*.
 Λαιμός, οὔ, ὁ, *the throat*.
 Λαῖος, ου, *Laius*.
 Λάκων, ονος, *a Lacedæmonian*.
 Λάλος, ὁ and ἡ, *talkative*.
 Λάμαχος, ου, *Lamachus*.
 Λαμπρός, ἄ, ὄν, *bright, splendid*.
 Λευκανός, οὔ, *a Lucanian (now Naples)*.
 Λευκώλενος, ὁ and ἡ, *white-armed*.
 Λειμὼν, ὦνος, ὁ, *a meadow*.
 Λήγω, *to cease*.
 Λιάζω, σω, *to separate, to trouble or disturb*.
 Λίβυες, ων, *the Libyans*.
 Λιβύη, ης, ἡ, *Libya*.
 Λίσσομαι, f. λίσσομαι, *to supplicate*: 1. aor. imp. mid. λίσαι.
 Λοιδορέω-ω, ἦσω, κα, *to revile*.
 Λοιδορία, ας, ἡ, *a reviling*.
 Λογόφιλος, ὁ and ἡ, *fond of talking*.
 Λόφος, ου, ὁ, *a hill, a crest*.
 Λύκος, ου, ὁ, *a wolf*.
 Λύπη, ης, ἡ, *grief*.
 Λυπηρός, ἄ, ὄν, *painful*.
 Λυσίμαχος, ου, *Lysimachus*.

Μ

Μά, adv. used for affirming or denying strongly, as ναὶ μά, *yes by*; οὐ μά, *no by*.

Μᾶζα and μᾶζα, ης, ἡ, (Latin *maza*), *barley meal boiled with water to a jelly.*

Μάθημα, ατος, τὸ, *learning.*

Μαθητής, οῦ, ὁ, *a disciple.*

Μακάριος, α, ον, *happy.*

Μάλα, *very, exceedingly.*

Μαντεύομαι, εὔσομαι, *to consult an oracle.*

Μαντική, ἥς, ἡ (τέχνη), *divination, the art of foretelling events.*

Μάχη, ης, ἡ, *a battle.*

Μάχομαι, fut. *μαχέσομαι*, and *μαχήσομαι*, *to fight.*

Μέγεθος, εος, τὸ, *greatness.*

Μέδομαι, *to provide for, or superintend.*

Μειώω -ω, ὥσω, κα, *to lessen.*

Μειράκιον, ου, τὸ, *a young man, a youth.*

Μείων, ονος, ὁ and ἡ, *less*, (comp. of μικρός.)

Μελισσιεύς, ἑως, *Milisseus.*

Μέμφομαι, μέμψομαι, perf. p. μέμμαι, ψαι, πται, *to accuse, blame.*

Μενελάος, ου, *Menelaus.*

Μένων, ωνος, *Menon.*

Μέρος, εος, τὸ, *a part.*

Μέσος, η, ον, *middle.*

Μεστός, ἡ, ὄν, *full.*

Μετα-βάλλω, αλῶ, *to change, to metamorphose.*

Μετάβασις, εως, ἡ, *emigration, change of abode.*

Μετα-δίδωμι, *to give a share of a thing.*

Μετα-καλέομαι -οῦμαι, f. *καλέσομαι*, aor. 1. m. *μετεκαλεσάμην*, *to invite, send for.*

Μεταμέλεια, ας, ἡ, *repentance.*

Μετα-μέλομαι and -μελέομαι -οῦμαι, *to repent*: fut. *-μελήσω* and *-μελήσομαι.*

Μετα-νοέω -ω, ἥσω, κα, *to repent.*

Μετα-τρέπομαι, *to care for.*

Μέτωπον, or μετώπιον, ου, τὸ, *the forehead.*

Μηδὲ, *neither.*

Μηδέποτε, adv. *never.*

Μηδία, ας, ἡ, *Media.*

Μήκος, εος, τὸ, *length.*

Μήποτε, adv. *lest at any time.*

Μηχανάομαι -ῶμαι, -ήσομαι, *to contrive, effect.*

Μίγνυμι, or μιγνύω, ξω, μέμιχα, *to mix.*

Μιλήτος, ου, ἡ, *Miletus.*

Μιμνήσκω, μνήσω, μέμνηκα, *to cause to remember, put in mind.*

Μιν, indecl. Dor. for αὐτόν, or ἑ and αὐτοὺς, αὐτάς, *himself, herself, themselves.*

Μίνως, ωος, and ω, *Minos.*

Μισθός, οῦ, ὁ, *pay, reward.*

Μισθαρνικός, ἡ, ὄν, *mercenary.*

Μνᾶ, ᾶς, ἡ, (Latin 'mina,') 100 *drachmæ*, a coin equal to £3. 11s. 8d. *of our money.*

Μνάσων, ωνος, *Mnason.*

Μνήμη, ης, ἡ, *memory, mention.*

Μνημονευτέον, *we must remember.*

Μνημονεύω, εὔσω, *to remember.*

Μόνον, adv. *only.*

Μυθολογέω -ῶ, ἥσω, κα, *to relate.*

Μυσοί, ὦν, οἱ, *the Mysians.*

N

Ναὶ, adv. *verily, yea.*

Ναός, οῦ, ὁ, *a temple.*

Ναῦς, ναός, Att. νεώς, ἡ, *a ship.*

Νέος, α, ον, *young.*

Νέος, ου, ὁ, *a young man.*

Νηυσί, dat. pl. Ion. of ναῦς, ναός, ἡ, *a ship.*

Νίκη, ης, ἡ, *victory.*

Νικίας, ου, *Nicias.*

Νικοκλῆς, εους, *Nicocles.*

Νομίμως, adv. *lawfully, legitimately.*

Νὺ, *indeed.*

Νύκτωρ, adv. *by night.*

Νύξ, νυκτός, ἡ, *night.*

Νομίζω, ἴσω, κα, *to esteem, think.*

Νόσφι, adv. *apart, separate from.*

Ξ

Ξανθίππη, ης, *Xanthippe.*

Ξενιάδης, ου, *Xeniades.*

Ξενίζω, σω, ἐξένικα, *to procure a lodging; in the middle, to lodge.*

Ξίφος, εος, τὸ, *a sword.*

Ξύλον, ου, τὸ, *wood, a cudgel.*

Ξυβαίνει, *it happens; Att. for συμβαίνει fr. συμβαίνω, -βησομαι, -βέβηκα.*

Ξύμπας, -πασα, -παν, *all, Attic for Σύμπας.*

Ξυμφορά, ἄς, ἡ, *a misfortune, calamity, Attic for συμφορά.*

Ξυνεπεύχομαι, Attic for Συνεπεύχομαι, ξομαι, *to make vows together.*

Ο

*Ογδοήκοντα, οἱ, αἱ, τὰ, *eighty.*

*Οδοὺς, ὄντος, ὁ, *a tooth.*

*Οζος, ου, ὁ, *a branch.*

*Οζω, ὀζήσω and ὀζίσσω, perf. mid. ὠδα, *to smell of.*

Οἶκαδε, adv. *home.*

Οικεῖος, εἰα, εἶον, *particular, one's own, familiar.*

Οικήσιος. See Οικεῖος.

Οικέσκος, ου, ὁ, *a humble dwelling.*

Οἶκος, ου, ὁ, *a house, a family.*

Οἶκτος, ου, ὁ, *pity, lamentation.*

Οἶκτρος, ἀ, ὄν, *deserving pity.*

Οἶμοι, and ὦμοι, *wo is me!*

Οἶνος, ου, ὁ, *wine.*

Οἶομαι, contr. οἶμαι, imp. ᾤμην, ἢ. οἰήσομαι, *to think.*

Οἶος, οἶα, οἶον, *of what sort. In Latin, 'Qualis.'*

Οἶος τε εἰμι, *I am such as, i. e. I am able.*

Οἶχομαι, οἰχήσομαι, *to depart.*

*Ολίγος, η, ον, *little, few.*

*Ομιλέω -ῶ, ἦσω, ὠμίληκα, *to mix with, to converse, or associate with.*

*Ομιλία, ας, ἡ, *intercourse, conversation.*

*Ομιλος, ου, ὁ, *a crowd.*

*Οναρ, τὸ, undecl. *a dream.*

*Ονημι, or ὀνίνημι, ὀνήσω, ὠνηκα, *to help, to delight.*

*Ονος, ου, ὁ, *an ass.*

*Οντως, adv. *truly.*

*Οπισθεν, *behind.*

*Οπότε, adv. *when.*

*Οπτομαι, ὄψομαι, p. p. ὤμμαι, a. 1. p. ὠφθην, *to see, to behold.*

*Οπώρα, ας, ἡ, *the fruits of autumn.*

*Οργή, ἥς, ἡ, *anger.*

*Οργίζω, ἴσω, κα, *to make angry; ὀργίζομαι, to be angry.*

*Ορμή, ἥς, ἡ, *a desire, impulse.*

*Ορόντης, ου, *Orontes.*

*Όσος, η, ον, and poet. ὅσος, *as much as, as many as.*

*Όστέον -οῦν, ἔου, οῦ, τὸ, *a bone;*

*Ό, τι, neut. of ὅστις.

Οὐδαμῶς, adv. *by no means.*

Οὐδέποτε, adv. *never.*

Οὐκουν, *therefore, not, in no wise.*

Οὐκοῦν, *not therefore?*

Οὐλυμπος, ου, ὁ, Ion. for *Ολυμπος, ου, *Olympus.*

Οὐποτε, adv. *never again.*

Οὐράνιος, α, ον, *heavenly.*

Οὐρανόθεν, adv. *from heaven.*

Οὔτε, *neither, nor.*

Οὔτι, *neither.*

Οὔτις, gen. οὔτινος, *no one, οὔτι, not at all.*

Ὁφείλω, ὀφειλήσω, ὤφειλκα, *to owe*, aor. 2. ὤφελον, ὀφείλον, and ὀφελον, *I wish that*.

Ὀχλος, ον, ὁ, *a crowd*.

Ὀψάριον, οι, τὸ, *a little fish*.

Ὅψον, ου, τὸ, *anything savoury*.

Π

Πάθος, εος, τὸ, *a calamity, affliction*.

Παῖδιον, ου, τὸ, *a child*.

Παίω, παίσω, κα, *to beat*.

Πάλιν, *again, back*.

Παμπληθής, εος, ὁ and ἡ, *very many*.

Πανδρόσιον, ου, τὸ, *the Pandrosium, (a temple)*.

Πάνυ, adv. *altogether, greatly*.

Παντοδαπός, ἡ, ὄν, *of every kind*.

Παρα-βαίνω -βήσομαι, -έβην, *to transgress*.

Παρα-βάλλω, -βαλῶ, -βέβληκα, *to compare*.

Παράδεισος, ου, ὁ, *a park or garden*.

Παρ-ίστημι, παραστήσω, παρ-ίστηκα, aor. 2. παρέστην, *to place, to exhibit; in the perf. and 2 aor. it is used passively, to be present*.

Παρα-καλέω -ῶ, ἴσω, *to invite*. (See 1st Vocab.)

Παρα-κελεύω, -σω, *to exhort*.

Παρα-λαμβάνω, -ληψομαι, perf. παρείληφα, παρέλαβον, *to take into alliance*.

Παραλείπτεις, ὁ and ἡ, *that must be omitted*.

Παραμυθία, ας, ἡ, *consolation*.

Παρα-πλέω, -πλεύσω, *to sail by*.

Παραπλήσιος, ὁ and ἡ, *akin, like*.

Παραπτῶμα, ατος, τὸ, *a fault*, fr. παραπίπτω, *to offend*.

Παρασάγγας or γης, ου, ὁ, *a parasang (about 3½ miles)*.

Παράσιτος, ου, ὁ, *a parasite*.

Παρασκευαστικός, ἡ, ὄν, *skilled in preparing*.

Παράταξις, εως, ἡ, *battle-array, battle*.

Παραχρῆμα, adv. *forthwith*.

Παρίζομαι, 2 fut. m. -έδοῦμαι, *to sit by*.

Παρέρχομαι, -ελεύσομαι, παρήλθον, p. m. παρελήλυθα, *to pass by*.

Παρίχω, -έξω, *to afford*.

Παρ-ίημι, παρήσω, παρεῖκα, *to permit*.

Παρήρσηα, ας, ἡ, *liberty, freedom of speech*.

Παῦλος, ου, *Paul*.

Παύω, σω, κα, *to cause to cease; in the mid. to desist*.

Πειθαρχία, ας, ἡ, *obedience*.

Πεινᾶω -ω, ἴσω, πεινῆν, Dor. for πεινᾶν, inf. *to hunger*.

Πελοπίδας, ου, *Pelopidas*.

Πελοπόννησος, ου, ἡ, *the Peloponnesus*.

Πεντηκοστός, ἡ, ὄν, *the fiftieth; πεντηκοστή (ἡμέρα), the 50th day from the resurrection of our Lord; day of Pentecost*.

Πενία, ας, ἡ, *poverty*.

Πέρ, an expletive particle, (the same as *cunque* in Latin) generally added to different parts of speech, *soever*.

Πέρας, ατος, τὸ, *a boundary, end*.

Περι-γίγνομαι, *to result, to accrue*.

Περικλῆς, εους, *Pericles*.

Περιοπτέος, α, ὄν, *that is to be despised*.

Περίστασις, εως, ἡ, *a state, a sorrowful occasion*.

Περι-σαλπίζομαι, -πισομαι, -σις-άλπισμαι, p. pass. *to hear the sound of a trumpet*.

Πέρσης, ου, *a Persian*.

- Πέτρος, ου, *Peter*.
 Πηγή, ἥς, ἡ, *a fountain*.
 Πηληϊάδης, ου, *Pelides, the son of Peleus*.
 Πιάζω, Dor. for Πιέζω, άσω, κα, *to vex, to catch*.
 Πίνω, πώσω, πέπωκα, 2 aor. έπιον, *to drink*.
 Πλάτων, ωνος, *Plato*.
 Πλεονεξία, ας, ἡ, *avarice*.
 Πλέω, πλεύσω, κα, *to sail*.
 Πληγή, ἥς, ἡ, *a stroke, a blow*.
 Πλήν, adv. (with a gen.) *except*.
 Πλήρωμα, ατος, τό, *a complement, plenty; in the pl. πληρώματα, sailors, marines*.
 Πλοῖον, ου, τό, *a boat*.
 Πλόος -οῦς, όου-οῦ, ό, *navigation, a voyage*.
 Πνέω, πνεύσω, πέπνευκα, *to blow*.
 Ποθέω -ω, ήσω, κα, *to desire, to love*.
 Ποῖμνιον, ου, τό, *a flock*.
 Πολέμος, ου, ό, *war*.
 Πολεμείω -ω, ήσω, κα, *to be at war*.
 Πολιτικός, ή, όν, *skilled in government; τὰ πολιτικά, politics, or the art of governing*.
 Πολιτικῶς, *in a civilised manner*.
 Πολλάκις, adv. *often*.
 Πολυκοιρανία, ας, and ίη, ης, ή, *the government of many*.
 Πολύμως, ωδος, *Polymodus*.
 Πολυξένη, ης, *Polyxena*.
 Πολυτελεία, ας, ή, *magnificence, costliness*.
 Πολύφωνος, ό and ή, *talkative*.
 Πομπητός, ου, *Pompey*.
 Πονηρός, ά, όν, *wicked*.
 Ποριστικός, ή, όν, *capable of providing*.
 Παῤῥω, adv. *far off*.
 Ποταμός, ου, ό, *a river*.
 Πότερος, α, ον, *whether of the two*.
 Πουλός, poet. for πολός, *much*.
 Πράγμα, ατος, τό, *a thing, an affair*.
 Πράξις, εως, ή, *an action*.
 Πρέπον, οντος, part. pres. neu. of πρίπω, *becoming*.
 Πρεσβευτής, οῦ, ό, *an elder*.
 Πριάμαι, *to buy*.
 Πριν, *before that*.
 Προ-άγω, *to advance*. See Ἄγω.
 Προ-αίρεομαι -οῦμαι, προ-ήσομαι, -ειλόμην, *to prefer*.
 Προ-αν-αίρέω -ω, -ήσω, aor. 2. προανείλον, *to destroy*.
 Προ-θυμέομαι -οῦμαι, *to endeavour at*.
 Προ-έχω, *to surpass*. See Ἐχω.
 Προκάλυμμα, ατος, τό, *a veil, a covering*.
 Πρόνοια, ας, ή, *prudence*.
 Πρύμνα, ης, ή, *the stern of a ship*.
 Προσ-άπτω, *to attach, to assign*.
 Προσ-βιάζομαι, *to do violence to*.
 Προσ-δέομαι, *to ask*. See Δέομαι.
 Προσ-δέχομαι, *to expect*. See 1st Vocab.
 Προσ-δοκάω -ω, ήσω, *to expect*.
 Προσ-έρχομαι, *to approach*. See Ἐρχομαι: aor. 2. προσήλθον.
 Προσ-καλέομαι -οῦμαι, -εσομαι, *to invite*.
 Προσ-ποιέομαι -οῦμαι, *to pretend*. See Ποιέω.
 Προσ-πολεμείω -ω, -ήσω, *to wage war against*.
 Προσ-φέρω, *to bring to; 1 aor. part. pass. προσενεχθείς*.
 Πρόσωπον, ου, τό, *the face*.
 Πτωχός, ή, όν, *poor; ό πτωχός, a beggar*.
 Πυθίας, ου, *Pythias*.
 Πύλη, ης, ή, *a gate*.
 Πύρρος, ου, *Pyrrhus*.
 Πωλέω, ήσω, κα, *to sell*.
 Πώποτε, adv. *at any time*.
 Πῶς, adv. *how*.

P

- Ῥέα, ας, *Rhea* or *Cybele*.
 Ῥήτωρ, ορος, ὁ, an *orator*.
 Ῥίγιον, comp. from ῥίγος, *worse*,
more dreadful.
 Ῥοπαλον, τὸ, a *club*.
 Ῥωμαῖος, ου, a *Roman*.
 Ῥώμη, ης, *Rome*.

Σ

- Σαυρομάται, ων, the *Sarmatians*.
 (Poles.)
 Σβέννυμι or σβεγννώ, σβίσω, to
extinguish.
 Σεμέλη, ης, *Semele*.
 Σεμνύνομαι, to be *lifted up*, to
vaunt oneself.
 Σηκός, οὔ, ὁ, a *temple*.
 Σίδηρος, ου, ὁ, *iron*.
 Σικελία, ας, ἡ, *Sicily*.
 Σίτος, ου, ὁ, *wheat, bread*.
 Σκάπτω, ψω, φα, to *dig*.
 Σκενάζω, άσω, to *prepare*.
 Σκηνή, ἡς, ἡ, a *tent*.
 Σκῆπτρον, ου, τὸ, a *sceptre*.
 Σκιά, ας, ἡ, a *shade, a shadow*.
 Σκοπέω -ώ, ήσω, to *look to, take*
heed.
 Σούσα, ων, *Susa*.
 Σοφοκλῆς, έους, *Sophocles*.
 Σοφωνίδης, ου, *Sophonides*.
 Σπεύδω, σκεύσω, to *hasten, de-*
sire.
 Σπουδαῖος, α, ον, *earnest, honest,*
good.
 Σπουδή, ἡς, ἡ, *haste, diligence*.
 Σταδῖον, ου, τὸ, and Σταδίος, ου,
 ὁ, a *stadium, a furlong*.
 Σταθμός, οὔ, ὁ, a *station, a stage*
of a journey.
 Στέμμα, ατος, τὸ, a *garland, fillet*
of wool twined on the rod borne
by suppliants.
 Στίφος, εος, τὸ, a *troop of sol-*
diers.

- Στερέω -ώ, ήσω and έσω, κα, to
deprive.
 Στράτευμα, ατος, τὸ, an *army*.
 Στρατεύω, εύσω, έστράτευκα, to
serve as a soldier, to lead an
army; στρατεύομαι, the same.
 Στρατηγέω -ώ, to *command an*
army.
 Στρατηγικός, ἡ, ὄν, *skilled in*
military matters.
 Στρατηγός, οὔ, ὁ, a *general*.
 Στρατιωτικῶς, adv. in a *military*
manner.
 Στρατόνικος, ου, *Stratonicus*.
 Σύγκλητος, ου, ἡ, the *senate*; li-
terally, called together; fr. σύν
 and καλέω; βουλή, council, being
 understood.
 Συμβαίνω, -βήσομαι, -βέβηκα, to
happen.
 Σύμμαχος, ου, ὁ and ἡ, an *ally*.
 Συμ-παίζω, ξω, -πέπαιχα, to
play with.
 Συμ-πάρ-ειμι, to be *with, to fre-*
quent.
 Συμ-πάσχω, to *sympathise*. See
 Πάσχω.
 Συμφορά, ας, ἡ, a *calamity, an*
accident.
 Συν-άγω, -άξω, -ήχα, aor. 1. pass.
 ήχθην, to *collect together, as-*
semble.
 Συνέδριον, ου, τὸ, a *supreme*
council.
 Συν-εξ-ελαύνω, -ελάσω, to *drive*
together with.
 Συν-έρχομαι, -ελεύσομαι, -ήλθον,
 to *come together, assemble*.
 Συντεταγμένος, η, ον, perf. part.
 of συν-τάσσω, to *set in order,*
 to *put in battle-array*.
 Συρακοῦσαι, ὦν, αἱ, *Syracuse*.
 Σφόδρα, adv. *exceedingly*.
 Σχολάζω, σω, έσχόλακα, to be
 idle, to go to school to or apply
 to study, (with a dative.)
 Σωκράτης, ους, *Socrates*.

Σῶος, ὦα, ὦον, or ὁ and ἡ, *safe*.
 Σωφρονίσκος, ου, *Sophroniscus*.
 Σωφρόνως, adv. *wisely*.
 Σωφροσύνη, ης, ἡ, *temperance, wisdom*.

T

Ταινία, ας, ἡ, *a fillet, a bandage*.
 Τακτικά, ων, τὰ, *military tactics*.
 Τάλας, τάλαινα, τάλαν, *wretched*.
 Ταχθεῖς, 1 aor. p. part. of τάσσω, *to order*.
 Τάχιον, comp. neu. of ταχύς, *swift, used adverbially*.
 Ταχύς, εἶα, ὃ, *quick, swift*.
 Ταχυτής, ἥτος, ἡ, *swiftness, agility*.

Τέ, *both, and, at least*.
 Τέκτων, ονος, ὁ, *a mason, a smith*.

Τελευταῖος, α, ου, *last, final*.
 Τελευτάω -ῶ, ἥσω, *to die, to finish*.
 Τέμενος, εος, τὸ, *a piece of ground cut off for any purpose, a consecrated ground, a temple*.

Τεφρώδης, εος, ὁ and ἡ, *dusty, covered with ashes*.

Τῶδε, adv. *in this way, here, there*.

Τηλικούτος, τηλικαύτη, τηλικούτο, *so great, so old*.

Τήνος, ου, *Tenos (one of the Cyclades)*.

Τηρέω -ῶ, ἥσω, κα, *to keep or preserve*.

Τιθωνός, οὔ, *Tithon*.

Τιμή, ης, ἡ, *honour, vengeance*.

Τισσαφέρνης, *Tissaphernes*.

Τοί, an enclitic particle annexed to adverbs or conjunctions; as, καὶ τοι, *although*; πολλῶ τοι πλείους, *many more indeed*.

Τοίνυν, *therefore*.

Τοιοῦτος, τοιαύτη, τοιοῦτο or -ον, *euch, of this kind*.

Τοσόνδε, τοσηδέ, τοσόνδε, *so great, so much as this*.

Τοσοῦτος, τοσαύτη, τοσοῦτο, *so much, so many, so great*.

Τραγωδία, ας, ἡ, *tragedy*.

Τραγωδός, οὔ, ὁ, *a tragic actor*.

Τρέχω, fut. 2. m. δραμοῦμαι, aor. 2. ἔδραμον, *to run*.

Τρίαινα, ης, ἡ, *a trident*.

Τριώβολον, ου, τὸ, *a coin worth three oboli, or halfpence*.

Τρώς, Τρωδός, *a Trojan*.

Τυγχάνω, fut. τεύξομαι, 2 aor. ἔτυχον, *to happen, to obtain*.

Τυρός, οὔ, ὁ, *cheese or curd*.

Τύχη, ης, ἡ, *chance, fortune*.

Υ

Υγιαίνω, ανῶ, *to be in health*.

Υιεύς, obsolete: gen. υἱέως, *a son*.

Υπάρχω, υπάρξω, υπήρχα, *to be present*.

Υπερ-βάλλω, -βαλῶ, -βίβληκα, *to exceed, in the participle, excessive*.

Υπισχνέομαι -οῦμαι, υποσχήσομαι, p. p. υπέσχημαι, υπεσχόμην, *to promise*.

Υπόδημα, ατος, τὸ, *a shoe, a sandal*.

Υπο-λαμβάνω, -λήψομαι, υπέλβηκα, υπέλαβον, *to undertake, to imagine*.

Υπο-φαίνω, *to show*. See φαίνω.

Υστεραίος, α, ου, *happening on the following day*.

Υστερέω -ῶ, ἥσω, ηκα, *to be too late for, to be behind*.

Υστερον, adv. *afterwards*.

Φ

Φάγω and φήγω, f. φάγομαι, aor. 2. ἔφαγον, *to eat*.

Φαίδρα, ας, *Phædra*.

Φανερός, α, ὄν, *evident*.

Φάσκω, *to assert*: poet. for φημί.

Φαῦλος, ης, ου, *mean, humble*.

Φεῖδομαι, φείσομαι, to abstain from.

Φεραῖοι, ων, the Pheræans.

Φεῦ, alas! wo is me! In Latin, Heu!

Φευκτός, ἡ, ὄν, to be avoided.

Φθάνω, φθάσω, ἐφθακα, to anticipate, to be beforehand with.

Φθία, ας, Ion. Φθίη, ης, Phthia, a town of Thessaly, the native place of Achilles.

Φθίω, σω, κα, to destroy, to corrupt.

Φθονέω -ῶ, ἤσω, ἐφθόνηκα, to envy.

Φίλιππος, ον, Philip.

Φιλόλογος, ὁ and ἡ, fond of letters.

Φιλόπονος, ὁ and ἡ, fond of labour, studious.

Φιλοσοφείω -ω, ἤσω, κα, to cultivate philosophy.

Φιλοσοφία, ας, ἡ, philosophy.

Φιλότεκνος, ὁ and ἡ, fond of children.

Φιλότιμος, ὁ and ἡ, ambitious, greedy of honour.

Φιλοχρημάτως, avariciously.

Φίλτατος, by syncope for φιλότατος, sup. of φίλος, dearest.

Φίλτρον, ου, τὸ, an allurement.

Φοβερός, ὁ, ὄν, alarming.

Φοίνιξ, ἱκος, a Phœnician.

Φρήν, φρενός, ἡ, the mind.

Φρονέω -ῶ, ἤσω, κα, to be wise, to boast; μέγα φρονεῖν, to think highly of oneself.

Φρόνιμος, ὁ and ἡ, rational, wise.

Φρονίμως, adv. prudently, wisely.

Φροντις, ἰδος, care.

Φρυγία, ας, ἡ, Phrygia.

Φυγή, ἡς, ἡ, flight.

Φύλλον, ου, το, a leaf.

Φυτεία, ας, ἡ, a plantation.

Φυτεύω, σω, κα, to plant.

Φωκίων, ωνος, Phocion.

Φῶκος, ου, Phocus.

X

Χαβρίας, ου, Chabrias.

Χαίνω, ανῶ, κίχαγκα, to gape; to be intent upon, perf. mid. κέχγω -κεχγνότες, gaping or staring upon with open mouth as persons astonished, or as idiots.

Χάρις, ιρος, ἡ, grace, favour, gratitude.

Χειρόομαι -οῦμαι, to subdue, hold under subjection.

Χθών, χθονός, ἡ, the earth.

Χίμαιρα, ας, ἡ, a chimæra, a fabulous monster having a lion's head, a goat's belly, and a dragon's tail.

Χλαμύς, ὕδος, ἡ, a tunic, cloak.

Χορτάζω, σω, κα, to feed.

Χραιομέω -ῶ, ἤσω, to help, assist.

Χρήσιμος, η, ον, useful.

Χρυσόω -ῶ, ὠσω, to gild.

Χώρα, ας, ἡ, region, territory.

Χωρίον, ου, το, a place.

Χώομαι, part. χωόμενος, to be angry.

Ψ

Ψεύδω, σω, ἔψευκα, to lie, to deceive; ψεύδομαι, to lie.

Ψιλός, ἡ, ὄν, bare, naked.

Ω

ᾠ, οἶ.

ᾠδε, thus.

ᾠμοι, adv. alas!

ᾠνέομαι -οῦμαι, ὠνήσομαι, perf. ὠνῆμαι, to buy.

ᾠνιος, ὁ and ἡ, venal.

ᾠσαύτως, adv. equally.

ᾠστε, adv. so as, so that.

ᾠφέλιμος, η, ον, useful, advantageous.

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N. B.—These two Works, being intended as Companions to each other, have been made to correspond minutely in their arrangement.

